

WILHELM LANDIG

*Rebellen
für*



THULE



Incredibles

presents:

"Rebels for Thule"

Notes on formatting this book:

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England, January 2004

*A novel
full of realities!*

Wilhelm Landig

Rebels for Thule

The framework plot depicts a contemporary image. Intertwined is a student community in search of a lack of historical knowledge.

With a look back, Atlantis begins to emerge from the darkness of the myths of lore. Descendants of the Atlantic heritage, the Thuata and Goth people paint a fascinating picture of their walks through the continents.

The external stones give more Price secrets and linguistic archeology supports the fields of the excavations.

*The original one is also ventilated here
Origin of the Black Sun.
Connections between the midnight country in the north and the Sumerian Empire and its subsequent city-state Babel illuminate the darkness of history.*

In the final part, the German Antarctic base 211 is scattered again.

The volumes "Götzen gegen Thule" and "Wolfszeit um Thule" were published by the same author.

WILHELM LANDIG

REBEL FOR THULE

THE ATLANTIS HERITAGE



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*These are beech
runes, they are birth
runes and all
Alrunes
and delicious power
runes to those who
keep them
undamaged and
undamaged
keeps to salvation.
Use it, you hear it
until the gods die!*

Edda

I am very grateful to my friends and helpers: Dr. Karl Bahne, DDr. Erich Bromme, Ralf Ettl, Dr. A. Lambardt, Karl Provnice, Michael Wagner Ph.D., Prof Dr. Herman Wirth.

FOREWORD

The poor historical knowledge of today's youth, running on a narrow single track, prompted me to do the work I am doing here.

With the help of old traditions and documents that were hardly noticed or kept secret, I tried, after serious efforts to the best of my knowledge and belief, to build up a history show. Starting from the age-old heritage to the most recent modern age, a German standard line is to be shown. I did not submit to an in-depth historical constraint that is full of taboos, deliberate distortions and much that is kept secret. Some will come and want to know everything better. It does not move me, I have honestly researched, seriously searched and found sources that have been forgotten or lost. I also struggled to deal with areas that were previously foreign to me, and spent a lot of time trying to move around in them.

The framework action I use from the field of student youth is largely based on a number of examples and actual idioms that have been brought up to me. There are also teachers, albeit under a different name.

The legacy of Thule is a guideline here and is intended to help the Germans regain their own blood and historical awareness. Only from the most distant depths of the past to this day collected and gathered parts of history, leading to a closed whole, form the strengthening consciousness in order to be able to resist the decomposition and dissolution of the German national body.

For this reason it seemed to me to be inevitable to raise the curtain from the political stage of the present time. This is mainly because the powerful today and the mass media that serve them are the cause of general misinformation and history embezzlement. It goes so far that the counterfeiters present the truth as a forgery.

The spirit of Thule is a seed. - It should inspire the new rebels for Thule, who are among us already in the youth of today and give them strength in the existing line of our people.

I believe in the legacy of Atlantis! - Findings and the resulting obligations are the guidelines for a proud life. In order to make a life valuable, proud thinking is also required, which must be rooted in an idealism of selflessness. Many people today can hardly understand this because they have been demeaned. But there must be high goals again, which counteract the inner impoverishment. A new youth must build ideals again and give content to a life.

This is my book to accompany! -

Wilhelm Landig

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10th

FIRST BOOK

I.
REVOLUTION IN THE CLASSROOM

"The torch goes from hand to
hand, if death steals it from
you, the next takes it up again:
the flaming relay race
continues...

Time is running fast and no one
asks how long the torch carries
everyone.
It is only important that it burns
pure and shining, and that my
heart burns in it.

So we, me and you too,
carry the torch to distant
goals
a small piece. May it brightly
reward you, the others are
waiting in front of us in the
dark! "

Heinrich Anacker

The end of the Second World War had not only created chaos for Germany, it left a deeply furrowed face for all of Europe. In addition to decades of reconstruction, humanity and the tradition of old cultural values were lost. The chaos subsided, but the restlessness of time grew.

A few years after the war, a Bavarian seer spoke up. He predicted another bad time and only afterwards would the world come to rest a little. Shortly before, however, human wickedness will triumph and wickedness will take hold. It would hardly be possible to distinguish between men and women in clothing and hair. Other clairvoyants, too, testified similarly, speaking of a decay of morals, of false heresies, and ultimately that only a small minority of those who know will establish a new order at the end of the bad things.

The decades had passed completely over the time table. The restlessness lay like a gray sheet over the world.

It was November. Time image and calendar time merged into one unit in gray. Over the heart of Europe, dark clouds hung heavily in the obscured sky, diving in gloom. Mountains disappeared behind thick fog everywhere, valleys lay like black spots in the landscape and only a few concrete towers of a human termite society protruded from the cities lying under swathes.

Fine threads of water run down like little streams on the windows of a small town's secondary school. The trees in front of the school building were dark with moisture this morning. Pigeons and sparrows had disappeared and had sought protection in dry places. Few people hurried across the shiny black asphalt and were in a hurry.

The second lesson started at school. The Trinek Student Council entered the class from the penultimate school year on time. He came into the classroom with his usual sluggish walk. He wore his apparently never changed Lewis trousers and, despite the season, still had an open shirt collar that was almost covered by a streaky mane of hair. Old-looking wire frame glasses and a slightly thinning beard gave him a rotten look. According to his appearance, he did not attach any importance to a proper greeting and so the students in the class simply remained seated. It was all a habit.

He nodded his head briefly, crossed the room, and sat down at his table. His somewhat watery eyes scanned those sitting in front of him. Then he looked grumpily through the pearl-drenched windows and cleared his throat.

The students smirked.

Trinek deliberately overlooked such things. After a short pause he suddenly asked: "Where did we stop in the last history lesson? -"

General silence.

"Well?" He urged, eyebrows raised.

A student, who was called Wuschelkopf-Babsy in class jargon, lounged and beeped playfully: "With the Romans, Herr Studienrat!" She let the salutation expire stretched.

"What does the Romans mean?" Trinek babbled. "We have been with the Romans for a long time! - We stopped at a certain Roman in the end. Who was it? -"

Schnauzen-Charly, who always used the word aloud, quipped: "My God, dear Herr Studienrat, there is an enormous amount

hour ... "

Trinek, who let his students go through a lot to avoid any appearance of authority, suppressed an irritation. So he just let his glasses sparkle in the pale gray of the day, then stretched out his beard and said: "Yes, we talked about Caesar, about Caesarrrr ...!" Grimly, he let the last letter roll out.

The class sat silent and waited.

"From Caesarrrrr! ..." he growled again. Then he continued: "Hey, Wulff, repeat what you know about Caesar!"

The called-up leaned back in his seat and replied: "We followed what was said in the previous lesson with great interest and regretted that this great Roman was so sneaky by Brutus during the heyday of Rome ..."

"Stop! " Trinek cut him off, "when we talk about Caesar, we don't start at the end. We look at the whole life course and its work in Roman history. To be clear, Caesar has it self-inflicted that he was killed by upright men because he was not a democrat! "

A giggle came from somewhere. Trinek ignored it.

Heinz Rohde, a thin and pale boy suddenly got up and asked: "Mr. Studienrat, why do the non-democrats have to die? -"

Trinek stared at the questioner in amazement. Then he said defensively: "I didn't put it that way. I just meant that he had to die because he wasn't a democrat!"

"It comes down to the same thing!" Wulff spoke up again.

A salmon burst through the class. The pupil continued undeterred: "We not only heard it, but also read it in various books that Caesar did great work for Rome and that Roman history could only be written because of the skill of great men. If there were no such men, Rome would have remained a small village or even prey stronger! " And as a preventive measure, he added: "That has nothing to do with democracy!"

Trinek's eyes narrowed and his beard started to tremble. "I don't want any questions that are related to such a fascist

ken correspond, "he snapped. Calming again, he continued: "You have long since learned that democracy is the only form of government that embodies the will of the people of a country. This form of government was born in antiquity and enforced in Greece and Rome. "

"Both times, however, it was the plebeians who came to power through this system and who, thanks to their lack of education and knowledge, initiated the downfall of the rich,"

continued Wulff stubbornly. "Under Caesar, Rome was a power ..."

Now Trinek hit the table with his fist. "Now it is enough! - You are still not mature enough to recognize the dangers of power states. Only a majority can rule and if it is the plebeians, then every minority has to come to terms with it. Caesar was nothing more than a bad despot who was at the height of his power, abused it. He oppressed the people with the help of his legions. Until men were found to change this unbearable state! "

"So by murder!" Rohde beeped from the background.

Trinek rolled his eyes and tried it gently: "Dear Rohde! - You have to look at such things from a different perspective. There is a morale to resist when authoritarian pressure becomes too strong. Every authority is coercive because not everyone can do anything he wants. "

Now Schnauzen-Charly spoke up again : "Regardless of the general public? -"

The teacher stamped his foot now. "Uh - there are still laws that ..."

"Are laws not also hidden authority", Wulff asked hypocritically in between. And before Trinek could reply, Schnauzen-Charly added quickly: "I am still a little unclear, Mr. Student Council! - If an authority in a community is to be despicable, then an emphasized self-centeredness towards the term freedom would ultimately also be one I-authority, through which a surrounding community is abominably raped. One can therefore do anything to the detriment of the others. His self is so authoritarian that he can ignore the demands of the majority. And is that still democratic? - "

Now Trinek realized that he was at a dead end. His not too long student experience showed a turning point. In the past few years, the students had shown no particular participation in the history class and just that much

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learned to get through a round of certificates. So far, he has been able to design and recite the historical material at his own discretion and his listeners had never bothered him with questions. Now everything suddenly changed. On the one hand, the aggressive behavior of the young people had increased and his own progressive attitude was trumped, on the other hand a new thinking process began. This thinking was rooted in a logic that Trinek was not exactly delighted with because his own ideas got holes.

The students stared at the educator and instinctively sensed that he had become insecure. Here Schnauzen-Charly hooked

in again and asked with a malicious undertone: "Does the right to resistance only apply to adherents of democracy? -"

Now the teacher got really angry. He blushed and blurted out: "Your questions now go far beyond history lessons. I'm not going to engage in any political dialogue here. So let's go back to Caesar. To Caesarrrrr! ..."

The class laughed.

"What's so funny?" exclaimed Trinek irritably.

"You are avoiding the question of Rohdes, Herr Studienrat!"

The student East jumped up and continued: "You yourself said that Caesar had to die because he was not a democrat. And you found this to be good for the benefit of democracy and defended it as a sacred means and self-defense right. And now Rohde only asked whether this right only applies to the democratic system. This is not a political dialogue, but only the question of a classmate to his teacher because he wants to expand his knowledge! "

"East, don't get cheeky! - I have already explained that all non-democratic views are fascist and therefore dangerous. Any authoritarian coercion is fascist and must be combated by all means. And that is exactly what Brutus and his friends did!"

Now Graff, who had his place next to Wulff, came forward: "According to your interpretation, communism tolerated in the democratic countries would also be fascist, Herr Studienrat!"

"We are with the Romans and not with the Communists!" Trinek raged even more upset. "The Communists are not fascists because they fought against fascism!"

"So you're Democrats then?" Graff went on.

"The Romans have ..."

17th

"I don't mean the Romans, Herr Studienrat, but the Communists!" Graff interrupted again.

"The devil should get you all," rumbled the teacher. "Of course the communists are democrats, because they are a democratic party like everyone else!"

"Mr. Studienrat, why is there only one communist party in the communist-ruled countries? And why are there forced labor camps everywhere in these countries?" Schnauzen-Charly chuckled.

Now Trinek got up. "Now stop this nonsense! - We can talk about such things when we have reached the section on modern times and the chapter on Russia. I say it for the last time, we are still in the Roman period and we will stick to it!"

Now it was Wuschelkopf-Babsy who wanted to make herself interesting. Again and again she took an example from Schnauzen-Charly, which could be so wonderfully cheeky. Sometimes she was a clever beast and so it was now.

"Herr Studienrat," she flinched with an innocent look, "when we're done with the Caesar chapter, we'll soon have all of Roman history behind us, won't we? -"

"How do you figure that out?" Asked the teacher. "There are still several centuries!"

"Oh no," said Babsy, "after the noble Brutus' dagger had entered Caesar's black heart ..."

"Stop! - Stop the mischief at last!" Trinek shouted. "Today is the purest hour of murder ..."

"... and drove into Caesar's black heart," repeated the girl unperturbed, the age of saving democracy dawned. And with that, as with the ancient Greeks, things went downhill and came to an end. So we don't need to learn much anymore and can then move on to the Middle Ages, Herr Studienrat! "She gave the teacher a well-trained look and smiled sphinxically.

"I won't let myself be hugged," Trinek said. "I already know where you want to go! - If it were up to you, you would have preferred to have seen Caesar kill Brutus and the patricians would have remained in power. Since I was a teacher at this school, I used to have never experienced such a strange attitude towards democracy as it does today. " He drove desperately with both

18th

Hands in the hair. "What has just gone into this class? - What is going on here is a pure revolt!" He got up and with wrinkles on his forehead he said: "I do not tolerate such a development!" - His beard started to tremble slightly again. "I don't tolerate that!" At the last word he kicked away.

There was only a slight giggle this time. Schnauzen-Charly, who had become cocky, wanted to see himself in the role of a shooting gun, but was just being held back by his neighbor. "It's enough for today, Charly! -"

Trinek had heard these words and came quickly to the Snout-Charly table. He stood up in position and gasped: "Yes, for today it is enough! - It is enough!"

Furious, he hurried to the classroom door and smashed it towards the hallway behind him.

The class cheered.

"We killed him today!" Graff called grinning. Wulff, who was usually one of the more prudent, laughed out loud.

"That comes from being in the middle of a dilemma between teaching material and trade union education. Instead of continuing to study history books, this textual cartoon wants to align us with the trade union topics and color us one-sidedly. Well, today he probably noticed that the little horses are not going along! "

Wuschelkopf-Babsy danced between the tables. She already had a beautiful soprano voice and sang the Mainz carnival melody "Yes, a day like today ..."

Gammelteddy was the only one in the class to be taken with Trinek's progressive line. His father was a works council member and a designated Altmarxist. And although the boy had breathed the political family air extensively, he went to Wulff, whom he had largely avoided. He gave him a slap on the shoulder and laughed a little crookedly: "It was great today! - I had liked the Trinek, but today I got some things that I didn't quite understand before. My age at home always talks about solidarity . He can keep it his way, at least I show solidarity with you! "

"That should be fine with me." returned Wulff. "But you can also show this externally by having your woman's mane made a little shorter!"

"Do you mind?" Gammelteddy blinked.

"Do you really want to imitate the Trinek? -" Wulff was good-natured.

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"I want to rethink it. Anyway, this month I have no more months to go to the poodle shearer ..."

"I'll give you the boobs," said Wulff.

Gammelteddy got big eyes. "So far none of you has offered me anything. That really throws me off my chair! "

"That was just up to you! " Wulff laughed softly. "You have to realize that your behavior with discotheques, pop riots, Camel-Tschicks and Russenvodka does not go down well with us. There is a difference between getting on and going down - or not? -"

"You have a slight laugh," muttered Teddy, staring at the floor. "You and the others all, you have friendships and you are a class family, you have a nice home with a pronunciation, all things that I miss."

Wulff looked at his classmate in surprise. "What's different with you?"

"Different, different," muttered Gammelteddy. His face was bitter. "I've been with the class for years, but I always feel that I don't want to be in your friendship groups. I am a bum for

you who always has to stand by. But none of you have ever asked me why I am like this - "

"Oh man, you're embarrassing me," said Wulff. He blushed slightly. "Nobody really has anything against you. But your demeanor and the environment you prefer is not our way of life. Try to adapt to us."

"It's easy for you to talk ..." whined Gammelteddy. "On school-free afternoons I always sit alone at home because my mother goes to work. In the evening she has to do housekeeping and my father often goes to the party in the evenings. I have no pronunciation and no learning aid. I do everything myself. And when I'm done with the school stuff, I go to the discotheque, where there is something Bummstrara and one can forget the bleakness. Of course, there are not many fine boys there, most of them have a defect that is no accident. Nobody asks about my circumstances and I don't ask either. It's that simple, isn't it? - "" And with a little defiance in his voice he added: "You can hop around with girls who come from the same conditions and become in between talked about an uprising against the establishment. Do you understand that? - - "

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"I have never seen the whole thing like this before," said well-known Wulff. "Actually, I always believed that it depends on the newspaper that you read. But man, you have problems!"

Gammelteddy turned away.

"Wait!" Wulff held him back. "I'll give you the pink pink for the hair-cutter after class and if you look a bit more mannered, you'll come to me the next afternoon off school. Agree? -"

"What should I do with you? " Asked Teddy, who had the not-uncommon family name Meier.

"We'll talk about your problems! - We can sometimes buffalo together when school work comes in. Nobody helps you in the discotheque!"

"I want to think it over," said Meier reluctantly. "Do you mean it honestly?" He looked at Wulff somewhat suspiciously.

"When I say something, I mean it!" Wulff snapped back.

"It's okay," said Meier soothingly. "And because of the money - I'll get the beeps from home, just leave it. - Anyway, thanks for the offer! -"

Then the door opened again. The school director came in with the teacher Trinek.

The pupils immediately dashed to their seats. Director Faust was still an old school educator and was popular despite his rigor. The students had a keen sense for the evaluation of their educators. As the principal went to the teacher's table, looking from all sides, followed by Trinek with a pinched face, the class stood like sentinels.

"Put!" The director's voice was serious and calm. He sat down in the teacher's chair while Trinek stood next to him.

Remain silent.

"Dear student counselor," said the director to the teacher standing next to him, "so what was going on in this class? -"

"Sneak!" it came from the middle of the class in a low voice.

Trinek winced while the director asked, "Who was that? -"

"I!". Snout Charly stood up calmly. "Mister Director, I slipped out like that."

"So, so. - Beware of your tongue! - A second time, I won't let something go through."

21st

"Look, mister director, that was just a small sample of this class! - These young people ..." Trinek was almost hysterical.

"Slowly." the director resisted. "So what was going on? "

"In today's history lesson we dealt with Roman history at the time of Caesar ..."

"Why," said Director Faust. "That's not on the curriculum at all! - How do you come about? " " He looked at Trinek, puzzled. "This topic was much earlier than that. It is the penultimate class before graduation!"

The person addressed turned red. "Uh - I know that. - But I have this current topic on general request ..."

"That's not true!" Graff had jumped up.

"Quiet!" said the director sharply. "Go on, Mr. Student Council!"

"Well, um, I briefly repeated the material from the previous years in order to prepare the class for the upcoming exam year."

"Do you mean to say that you have already completed the prescribed curriculum? "

"No, not quite yet. But we don't have any problems with the timing."

"Well, fine! - So what was next? -"

"We treated Caesar's life until his death, and on that death the class became rebelliously stuck and showed political changes that are dangerous for the whole school!"

"Why? " The director's face was a big question mark. "The whole class has no conclusions from the history so far drawn! - It brings political views into class that I cannot tolerate! "Trinek's chin stuck out and his eyes sparkled.

"Become clearer," said the director.

"I don't want to do that in the interest of the class!" the teacher evaded. "Hm," said the director. "Wulff, are you still that

Class president? "" Yes,

Mr. Director! "

"What kind of views does this class take as a consequence of history lessons? - Where is the cause of the trouble? -"

"Mr. Director, Mr. Trinek, the student council, accuses the class of holding fascist views because we have all described Caesar as a great Roman!"

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Faust looked at the teacher. "How is that to be understood? -"

"The class unanimously holds the opinion that the Roman empire as a state of power is one of the heyday of antiquity. Then there was even the view that the beginning of democratic rule was also the beginning of the end of the Roman Empire. This lack of understanding of democracy is shattering! "

The director rocked his head slowly. "Perhaps that is because civics did not adequately explain the nature of democracy." He looked first at the students and then at the teacher. "Mr. Studienrat, it is of course your duty to always be educative in the right sense. We are a humanistic high school in a state with democratic freedom of expression. If you have reason to correct errors in your view, you can do so at any time do factually! "

"Mister director, the student councilor has called us fascist! - Can he do that? -" called East from his place.

Trinek gave the class a venomous look.

The director's face expressed embarrassment. He looked at the teacher somewhat helplessly, then said: "How did you mean that? -"

"I only described anti-democratic statements as fascistoid - the students have to understand that."

"Wulff, did the class really do that? -" The principal looked at the class representative in response.

The person addressed got up. "We did nothing other than to take the free view that Caesar was a great man. The Herr Studienrat did not agree. That is why he called us fascistoid. We do not know what fascistoid is, but that Basically, it is very

detrimental. In a humanistic educational institute, the teaching staff should work entirely objectively with the students. "

Now it was Schnauzen-Charly again who couldn't keep his mouth shut: "The student council certainly got the word fascistoid from the trade union newspaper, which often looks out of his coat pocket!" He got up and added: "We know, Mister Director, that Trinek is the union representative at school. And the class has the impression that the student council is more about the union guidelines than the curriculum!"

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"I refuse to accept such allegations," Trinek shouted angrily.

"Mr Director!" continued Wulff, who was still standing,

"what ours

Classmate Charly Weil has just said that corresponds entirely to the impression that the whole class has. With any other subject professor, the class is completely indifferent to which newspaper looks out of a skirt pocket. But in history, of all places, we have noticed for a long time that German history is not being presented, but rather personal views of the Mr. Studienrat and, in recent times, obvious manipulations of propaganda coming from abroad. Now we have had a number of history professors in the past few years and the gentlemen were all very careful with the material because they felt that the older books in our parents' libraries depict everything differently from the ones that are now being written. What we should learn now is a one-sided ideological change in history and for this century propaganda knowledge as a historical asset. And with Mr. Trinek, we clearly notice that he does everything with a profound emotion. But we don't want to learn politics at school, we want to learn something. We just want a historical truth, regardless of whether it is honor or not. We claim truth! - We form our own attitude to historical details and the conclusions that we draw from real historical knowledge are left to us after school. "

"That key," Trinek breathed. "Outrageous! ..."

The director ignored the interjection and looked sharply at Wulff. "These are serious accusations that you make against your teacher! - We are in a democratic state with freedom of teaching and learning and I have never heard any complaints about abuses. How can you get so hot about the Roman era? "

"Mister Director," continued Wulff politely, "We are confronted with Nazism or Fascism on all possible occasions without fitting the curriculum. We pupils want to learn and do not care about past politics as a purpose. Except for a general, good one We have enough knowledge of history in front of us with the present, so if the Mr. Studienrat wants to teach us history as he sees it personally and calls us fascist, if we don't fully follow his views, then I have to do so on behalf of the whole class.

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reject the accusation. It is not we students who want to bring a recent past to life. It must be said very clearly that we have the impression that coping with the past, which has already been cited as weariness, consists in the fact that those who have failed in the present want to blame everything past for what is not successful in the present. And the strangest thing in the present is the constant efforts of the current ones not to let Hitler and his empire die, even though both have long since passed. They keep talking about Hitler until one day he casts his shadow over the present. - In the past, the dead, the good and the bad, were more or less left to rest, and only dealt with the problems of the present and the future. But when one of us boys begins to investigate the phenomenon of Hitler and his party that is quoted on a daily basis, be it with the help of old literature or through questioning in a factual manner, there is an outcry immediately and an investigation begins to determine whether there is a dangerous reaction. And if we keep getting Hitler's time around our ears, then we should be content with telling us the historical material of the time in a factual and not in a propaganda way and when this topic is over, it should stay over! - I have to repeat that we don't want to hear propaganda made abroad, we want to learn history. A factual story is in no way a danger, since the past is known not to come back. So why the nagging about Hitler? - Leave us students alone with the pain of the past and the nightmares of the political Pharisees! - Why do some teachers push themselves around things in their own way, lie to us and themselves only out of a hate motive or out of cowardice before the prevailing manipulation of opinion? - We also get democracy as a role model every day, not at all in line with the classroom, and at the same time we lack freedom of teaching and learning. We are politicized at school by certain teachers, but also above. Those who do not move in step are immediately called fascistoid. We students have no democratic

right to request factual instruction or to be exposed to any political interference. Our practical experience is inconsistent with the theories that are constantly preached to us. - If we then request clarification

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We are against or even criticize - as it is constantly held up to us! - fascistoid. Mr. Director, it has been hanging around the class for a long time! - "

The headmaster looked at the students one by one, with raised eyebrows and serious. Trinek, on the other hand, had turned bright red and seemed close to a stroke. The room was completely silent.

"Wulff, you can sit down!" - The director got up and walked slowly towards the middle of the room. "I have now found that the whole class agrees with their spokesperson. I take note of what has just been said. I will ask the teachers of this school to refrain from political classifications of the students, particularly with reference to a common slogan. I will also give the faculty a hint not to give their own views, apart from the subject matter, or not to interpret the curriculum at will. But should there really be a reason for a complaint, I will examine it objectively. " - The director checked his watch. "The lesson will be over in ten minutes. I am leaving class with Trinek, the student adviser. Wait for the next hour and make no noise!"

The students rose and waited until they were alone. Then they dashed from their seats and gathered around Wulff. With enthusiasm and Hailoh they slapped the speaker on the back and shoulders.

"That was great!" shrilled Wuschelkopf-Babsy over the little tumult of time.

"Good talk," Graff added immediately. "It was a full broadside that hit the measly Trinek!"

Wulff could hardly resist the approval that was pouring in on him. He called with a laugh. "It wasn't me alone. Schnauzen-Charly also helped!"

Rohde, who had also come forward and was known for his seclusion and shyness, had suddenly come to life. "I think," he interjected, "we would do well to unify our views outside of school. With teachers like Trinek, we should also be prepared to do lazy tricks out of his box. We couldn't care less of the

great subject matter and our learning demands easily come together somewhere outside of school once a week and go through history and school problems together! "

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"It's not a bad idea," cried Wulff. The students standing around nodded approvingly.

Wuschelkopf-Babsy built up in front of Wulff and puffed the student Zeller standing next to her. "Hey Zellermännlein, you have the beautiful coffee confectionery with the large adjoining room. We have been with you often enough and have boosted business turnover by licking cakes. How about you provide us with this beautiful side room one evening a week would you? - What do you think, cellular male? - "

"Very right! A good idea," Schnauzen-Charly confirmed the suggestion. At the same time, he took the opportunity to fall around the girl's neck. "Babsy, you're a smart bee!"

Zeller just nodded. "Why not? - There are no concerns on my part. I just have to ask my parents which evening is the cheapest for opening the room. It shouldn't be possible at the weekend because we have the most guests. Friday is also a good one Day, but I could box it for us. "

"Excellent," said Graff. "Inquire today in your production plant that made you human and tell us tomorrow. And then make sure that there are enough cream wafers for consumption and to encourage thinking! - You should forge the iron for as long as possible they're still hot. "

There was applause all around.

Wulff called Meier over to him. "Are you coming too? - I invite you and you will not be worse off than in your smoky discotheque. There is a good Brazilian coffee at Zellers or whatever else you like. And from the American phosphor brew with a shot you will preserve ... "

Gammelteddy looked at Wulff from the side. "If the whole class goes I will come too, of course! - You know, actually I really liked your little speech from before. It fits what I sometimes start to think."

"Break!" cried Charly. He pointed to his watch with his index finger. "Want to see what the next hour will bring! ..."

The students had organized their workbooks in the class to be ready for the next lesson. They were all still in high spirits when loud noise was heard from the hallway. Rohde, who had his seat next to the class door, stood up,

opened the door and looked out. A loud commotion entered through the now open entrance.

"There's something going on!" cried Rohde. Immediately, some students curiously pushed ahead and blocked the entrance.

"What is there?" Wulff asked loudly from the background. The whirl of the aisle made Professor Kroll's voice audible, the noise shouting: "Go back to the classrooms immediately - clear the aisle! "

The students pretended not to hear anything. Rohde called back to his class: "Professor Kroll and two pupils of the sixth lead one of the three bums away. I think it is the weather! - He has caused a vortex several times. Now he can hardly walk. I suspect , he got sick! "

The group with the professor came to the seventh. "Go to your class!" Kroll said the students in the door frame at. When Rohde hesitated, the professor went to the door, pushed the students back into the room, and slammed them so violently that the frame trembled.

"Another crash in the sixth!" called Graff. "There have been rabatz several times because of the three bums. These hairy guys had hungover to school a few times in the morning. No one knows what they are aiming for humanistic education at all! -"

Meier raised a hand and shouted: "I think I know what's going on with the weather! - In the sixth they murmur that he is chasing the other two buddies. You can get the material in the discotheque."

"Yikes! -" shrieked Wuschelkopf-Babsy. Theatrically she put her hands over her face.

The noise in the hallway continued. Rohde dared to open the door a crack and peeked out. Shouting came in.

"There is a brawl in the sixth." Rohde groaned excitedly. "Some class pugs stand in the aisle and watch what is happening in their class."

Graff dashed to Rohde. "Wait," he called back into the room, "I'm going to explore!" He pushed Rohde aside and stepped out into the hall. But before he could ask a pupil of the sixth, one of them stepped up to Graff and said: "The weather from us must have been hashing. The other two GvDs in our class are also slightly scratched. Now get it

They wedges, because we have unnecessary mess again because of them! "Graff clogged him up:" What does GvD mean? - - "

"Oh, so," said the class neighbor, "the GvD's are our bums on duty! - These guys won't do it for a long time anyway. They get more and more stuck with the exams and schoolwork. And we have more and more trouble with these counterfeit people - Now they're going to get class beating! "

"And you keep out of there? -"

"Oh where," said the interviewee, "we just made some space to be able to push her better. So from one corner to the other! - Can you hear her whimpering? "

One of the neighbors, who was standing in wait at the stairs, suddenly came back: "Husch - husch - zurück, the Profaxe coming -"

"Aha," cried Rohde into the class, "our German Profax is there too. - Alaaaarm! - The German is coming! -"

The passage had emptied in a flash. Graff just found time to report on the sixth in a few words when the door opened and the German teacher, Professor Höhne, came in.

The class had got up to greet them. Höhne was still one of the fewer and fewer old school educators and was popular because of his calm and patient manner. For the students, he was an exact counterpart to Trinek. He was always neatly dressed, always wearing a clean and fresh shirt, and he went through the subject matter carefully and carefully. The students respected him. He had studied German language and literature, which earned him the nickname "Germane". He placed great emphasis on proper sentence structure in language and mastery of grammar. He criticized the use of foreign words, which usually only mask a half-education outside of scientific discussions. He sharply lashed out on the contempt for language of the mother tongue, because precisely this would be far superior to many others, especially English, in terms of its abundance of vocabulary and expression. Incidentally, he also dropped the explanation that, for example, the word "völkisch" cannot be translated for other languages and makes a completely different sense in English when trying to rewrite it. He showed the students that German loanwords were also available in other languages for certain references, because these were on one

clear statement are most effective. In East Asia, for example, you can find the word "kindergarten". He made no secret of the fact that he preferred the classics as part of the curriculum, because these still offered a model for a cultivated language. His free and open manner had made a great impression on the students and they tried hard to go along with his line.

Höhne was now taking the place Trinek had recently vacated. He looked at the people sitting in front of him and asked about the completion of his examination. "There was a whirl in the secondary class! - The noise was heard down to the lower floor. What did the bush telegraph do for you?"

The pupils liked that the professor burschikos went into their Pennal language. Wuschelkopf-Babsy made himself important and shouted from her place: "The weather next door should have been hashing! -"

"I already know that," said Höhne. "But the vortex went on! - By the way - in a few minutes the rescue will be there and pick up the guy!" As if to confirm his words, the ambulance siren could now be heard coming closer, then the chirping stopped. The car had stopped in front of the school.

"Well, the car is already there! ", The professor added his words. "If it is true that the weather has become addicted and hashes - as they say today so ugly for drug addiction - then he will probably not be in our school for long. Unless the higher education authorities oppose it, the director should be able to refer to the school. " He frowned and added even more quietly: "But with the higher school authorities it is like the often misleading judiciary. They are often very heavy-handed." He broke off and bit his lip as if he had said too much.

The class had understood him well. Schnauzen-Charly shouted as usual: "The programmers from above are sure to make this type of hash the wall. They are all people from the beat of the student councilor Trinek!"

"Moderate your words!" Höhne reprimanded the student. "I cannot allow such comments. By the way, how did you come up with my colleague Trinek? -"

"We had a fight with him the previous hour," replied Schnauzen-Charly. "The

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Mr. Studienrat then went to the director and came back with him. He teased our class as a fascistoid! "

Professor Höhne's eyes widened. "How did it come about?", He asked. Schnauzen-Charly really started now. His account of the Incident around Caesar and Trinek's critical attitude towards class opinion was a fireworks display from the Pennäler vocabulary. He then concluded with the words: "But our spokesman Wulff made the situation clear to the director and he promised us a fair examination!"

"So - did he do that? -" The professor was surprised.

"Don't expect me to stand up to a colleague like that without further ado. But I'm interested in learning how the subject of" Caesar "gets into the classroom curriculum?"

"Mr. Trinek does not follow a curriculum," Graff said in between. "He thinks we have to repeat the whole history briefly in order to be better prepared for the final exams. But he always confuses history with political science and constantly tries to give us a template of his opinion."

Höhne waved it off again. "Let us leave the issue now. - I can not join in because Additionally, the director should be.. -"

"Unless the higher education authorities don't chain the director in terms of drugs and union representatives in schools!" East called cheekily from his place. "Everything is done from above to change the basic mental and spiritual constitutions coming from families and to make ants out of homo sapiens. We are made to believe that these things are democratic emancipation. These things come from the side in history lessons, in civics, and on other only halfway fitting and also inappropriate opportunities. And this shows a not even wide-ranging one-sidedness of modern democracy with preferably Marxist theses, if we use the persistent irrigation carried out at school by convinced or docile manipulators, checking the development of theories into practice through one's own thinking, then the whole thing amounts to a dictatorship of the anonymous, because one cannot attack the actual initiators in this system. The existing laws favor only one direction, different directions and ways of thinking are disadvantaged in every way, including the electoral laws. And what happened here in class an hour ago ... -"

Höhne hit the table with the palm of his hand. "End now! - We do not have a political assembly here, but German lessons at this hour. You will have noticed in the class that I am not going along with the political education desired from above and that I am neutral. But I can agree with the class in this Don't make the room my own if I don't want to risk being transferred to another place! -"

"Professor," came the usually calm Wulff, "we pupils fully understand their attitude and respect them. Please allow me to point out, however, that your predecessor, Professor Reiter from the new up-and-coming pedagogue, is teaching German exactly just like the student counselor Trinek did at his own discretion, because without taking the curriculum into account he banned the classics from the German lessons and fed us pupils with politically accented types like Bert Brecht, Tucholsky, Grass and the modern Kishon. We pupils do nothing else than to face our opinion! "

Professor Höhne looked at the class president thoughtfully. "You have a remarkable civil courage as a student," he said slowly. "But what I have allowed Professor Reiter to do is far from it. He will have known why he did it. I can only keep my school place through performance. And I will continue to do so in the future. You have my German lessons so far had no problems - right? - " At that moment a siren howl started again, which then quickly decreased in volume.

Höhne now took a sigh of relief: "Aha, now the ambulance has left. - I am just thinking that the drug topic would not be a bad thing for school work! - You already know something about it, don't you? -"

Wulff, who was still standing, showed uncertainty. "At school we were not given any information. We were only warned by our parents. We also know from them that there are strict laws against the drug, but that the authorities do little about it. We students know it, that there are drug vendors in the discotheques, on certain street corners, and sometimes even cheekily in front of the schools, who can go about their business unhindered. And if a really cheeky crook is caught, there is only useless shouting in the mass media and that Things go on.

My father found out, for example, that bum types in the Vienna Opera Passage were allowed to open signature lists for the release of addictive substances and to say their advertising slogans. When the outraged audience turned to a nearby policeman and asked to intervene, the law enforcer embarrassedly declared that there was nothing he could do. This action had been registered and approved by the police directorate under democratic law. The lawyers thought that this was just a demonstration for the lifting of a ban. The application of such an interpretation means that if there is a majority for drug addiction, we, all the people, are allowed to democratically die. "And he added bitterly:" And those who

fight back are immediately demonized as fascistoid . How long should this go on? - "

The professor looked serious. "I have already said that I cannot allow myself to have a political opinion at school. If not all teachers adhere to it, then they do so consciously that they have a higher backing. And I am not in the classroom for drug education In addition, there is a deep political background behind the drug problem. If you deal with the foreground, you also have to use the background! "

"My father has already indicated that," cried Wulff.

He took a deep breath, then blurted out: "How about, Professor, if you would give us a private education lesson outside of school? - Our class now has one meeting every week and one small lecture could be combined well ! - "

Höhne looked at the students in surprise. "Why are you doing such meetings? -"

"Quite simply," returned Wulff unmoved, "we are constantly preaching the word" dialogue "and that is why we have decided to conduct dialogue among ourselves as a class community and to deal with the problems of school and our upbringing. So we are completely on the line of the new democrats! "

"What does new democrats mean? - What kind of buzzword is that again? -" asked Höhne, now puzzled.

"Oh, that's easy to explain," replied Wulff. "We distinguish two types of democracies on our own account: the classic Democrats, although in diversity

based on their opinions their great states and their cultures, but allowed free views to be represented, as well as new democrats who only recognize licensed groups in a community of interests and restrict free opinions. Otherwise everything runs as usual! "

The professor looked at the speaker in astonishment. Then he said slowly: "What kind of class are you? - A rather heretical language emerges from your view of the world ..." - Suddenly he laughed out loud: "You are just like the youth in my time! - My contemporaries and I once rebelled like that. We thought as arbitrarily and willfully as I see you now. A stormy youth always keeps the world in suspense! " Getting serious again, he added: "But I would like to advise you not to treat such things in school. If you are confronted with politics in school, then do not fall into any traps!"

"A high to our professor!" Rohde called from his corner.
Höhne waved it off. "No fuss if I may ask!" He checked his watch. "It is high time to start teaching. As far as the lecture is concerned, I am ready if it happens in private and without trara!"

The class applauded enthusiastically.
The professor's face now lost all severity.
"All right, all right," he said with a defensive gesture. -
When and where should that be? - "

"If you don't mind, Professor," replied Wulff as the class representative, "then the following or the following Friday evening!"

Höhne considered for a moment. "Well - let's say the following. - Agree? -"

"Yeah yeah -!" the class shouted in unison.
"Stop it now!" the professor concluded. "We start with the lessons! "

The next day, another lesson with Trinek was due.
The class looked forward to the beginning of the lesson with the unpopular teacher. Everyone agreed to let the history professor feel a lack of interest.

Trinek shuffled into the class with his spotty habit as usual. His bent posture and sagging shoulders caused East to make a half-loud remark: "... like an orangutan on ground leave! -"

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"Who said anything?" Trinek asked angrily, letting his eyes wander across the class. He turned and eyed the back of the classroom. Schnauzen-Charly took advantage of this moment, cheeky as always, to carefully pull out the union newspaper sticking out of the skirt pocket and then to drop it immediately. He shouted aloud: "Professor, your lily leaf is on the ground!"

Trinek spun around. "What did you say? "
Schnauzen-Charly pointed to the floor and repeated: "I have made you aware that your newspaper is on the floor. "

"You said Schade-Blatt ! - What did you mean by that? -"
The pupil feigned astonishment, then said casually: It is a pity that the leaf is on the ground and you have to pick it up! "

Trinek said poisonously: I don't know why the newspaper could fall out of my pocket, "gave the pupil a suspicious look," very strange, really very strange, "he added, mumbling." Actually, you should have picked up the newspaper can! - Your upbringing isn't exactly the best ... "

"You're asking me a zero Bock service," was snouted Charly back snotty. "For me it is not a shame about this newspaper

and it can stay from me until the cleaning lady comes. Is the sheet worth anything to you? -"

Trinek went red. "I forbid such cheeky speeches! - My show is none of your business. If you continue like this, you can still experience something! -"

Now Wulff remembered: "Our classmate said nothing more than that you lost your newspaper. And since it is not a teaching tool, it is none of our business. And no pupil may be insulted with educational instructions, because otherwise the self-fulfillment of the People are handicapped. After all, you yourself, aside from teaching about the self-realization of the homo novus - I mean hominis novi - have sprinkled in additional instructions . On behalf of the class, I demand compliance with the school rules! "

"Enough now!" exclaimed Trinek and stamped his foot. He angrily picked up the newspaper himself from the floor.

Now Graff didn't want to stand back from his classmates either. With a good-natured look of the eye announced

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he asked himself with a humble expression: "Professor, I have had diarrhea since early in the morning. I feel dangerous stirring again and ask you to be allowed to leave the class!" He was already getting up and holding his body. "Professor, please sacrifice part of your newspaper for me because the paper ran out at the locus ..."

Now Trinek gasped. He understood the challenge in the form of a request only too well, but saw no way of evaluating it as such. The student Graff looked at him with tearful dog eyes and doubled over, plagued by an apparent pressure. And the whole class looked at him with a strange calm.

Now Graff doubles over and overturned his chair: "Professor, Professor! ..." He leapt and dashed out the door, not without giving the professor a wry look.

"You brood of hell," broke out Trinek, "with you you never know how you really feel about it. Here, take the newspaper in three Teufels names and run after the graff!" Angrily, he handed the sheet to the nearest student, who jumped up at a monkey-like speed and hurried out of the room.

Now the class started roaring loudly.

Trinek struggled to keep himself from falling into hysteria. He realized that he was the victim of a cunning attack that he was defenseless against. He wanted to demand calm, but he only managed to get an excited screech.

Stomping again with his foot, he said: "Woe to you if you took me in your arms! - I will inspect the locus after the lesson and see if there really is no paper. "

"But Professor!" Whispered Babsy whispered reproachfully. "You won't want to go down in history as a toilet inspector ? - "

Another salmon salvo.

Now Trinek's blush changed to white. "You dung beetles, you will pay me! "

Wulff jumped up. "Professor, we're really going to complain now!"

Trinek said nothing more. He shuffled to his lecture table, sat down wearily, eyeing the class angrily. Driven by anger and restlessness, he rose after a few minutes of silent silence, looked out of the window and walked away

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From time to time with your hands clasped around your back. It went on like this for a while until the hour was up. When he left the room, he slammed the door violently.

Graff came back immediately. He stood up in front of Wulff with the look of a boy and called out audibly for all students: "Dear class representative, I report:" The role of the clue lies in the courtyard and the gossip newspaper has been destroyed. Crime scene without evidence! - "

That was the revenge of the class.

In the Zeller coffee shop, the large guest room, which was also often used for events, was filled to the last seat. The pupils of the seventh had made sure that numerous parents, siblings and pupils of the sixth also came. The shopkeeper had had to find seating with a lot of effort in order to meet the crowds. The coffee kitchen had its hands full and the cake shelves emptied.

The student Zeller beamed all over his face when he greeted his classmates: "Well, - did it work? - great, what? -"

Schnauzen-Charly put a damper on it: "That was your luck, cell beet. - Otherwise we would have waited for you today and would have painted your bare figure eight with green oil paint! -"

Zeller grimaced. "Always snout, what? -"

Professor Höhne entered the room just in time. He was amazed to find that there were nearly a hundred people present. With a stunned expression he turned to the students Wulff and Graff who were waiting for him at the entrance: "You are a real conspiratorial gang! - You have invited half of

the city to my neck. The mayor, the school principal, and so on are just missing to the fire chief and the people from the funeral! - "

The two students addressed turned red in the face. They started to stutter.

"Larifari!" Höhne made it short. "You can't change it anyway ..."

He let himself be piloted through the packed room. He was greeted by parents everywhere and some of his students drummed on the tables in the manner of a Pennal.

A small, improvised podium had been built in a corner of the room. Already sitting behind a narrow table

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The professor spokesman of the parents' association, who immediately rose and greeted the guest. In a few words, he thanked the speaker for his willingness to speak on the subject. He also pointed out that by accepting the greeting, he would relieve the schools of responsibility for this event. Then he handed the word to the professor.

Hoehne had been taken aback by the surprise at the numerous visits. He started with his usual calm manner:

"Ladies and Gentlemen! - When I was asked by the young people to give a lecture on the drugs and their dangers, it was clear to me that it was a sensitive issue. What we are currently experiencing is that Effect of a targeted decomposition directed against the peoples of the West. If one goes back in history and follows the development of the drug consumption with special consideration of the European area, one sees the current processes completely differently than if one only with the consumption risks concerned! - "

The professor pulled a small notepad out of his pocket, which he placed on the table in front of him. After a brief look around, he continued:

"In ancient Greek literature, Homer was heard in the song of Odysseus:" ... But Helena, daughter of Kronion, thought of another: She quickly threw it into the wine, from which they drank a means to wipe out grief and grief and every suffering Memory ... "- Here you can already find a clear statement about the use of narcotics. Modern antiquity research had long since found that opium, coming from Egypt, was used as an intoxicant and narcotic in southern Europe. Above all, Greece was used by Egyptian Already from the year 1600 before the turn of the times, a papyrus was found with the

instruction of an Egyptian doctor to use poppy seeds as a remedy for child cries.

Far older traces were found in the excavation of a pile dwelling settlement at least four thousand years old in Lake Geneva. In addition to the preserved household goods, numerous poppy capsules were found here, which after an investigation have already proven to be a breeding form. However, there is still open evidence as to whether the poppy was only grown because of the seed oil or as a intoxicant. Further old poppy culture traces were found

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even in ancient Mesopotamia, and even a poppy goddess was worshiped in Crete. A representation of her had been found at the entrance to the labyrinth. It should undoubtedly point out the dangers of opium: whoever enters the labyrinth through the gate will find no way back ...

In the National Museum of Athens you can visit a grave site of the young poppy Mekos. Next to him is the god of death, Thanatos. This coherent symbolism clearly shows that the ancient Hellenes had already recognized the great danger of the plant of forgetting. And in the cultic area you can find the three afterlife gates of dreams, sleep and ecstasy in the Eleusian Mysteries. Hesiod also reports about a poppy goddess named Mnemosyne.

Little is known of an indication from Erasistratos, who attributes the early death of Alexander the Great to the constant enjoyment of a wine mixed with opium. It can also be seen from the long-lost Alexander biography of Iskender-nama that Alexander was addicted.

It is known today that during his campaigns he created fields of poppies on the way and had nine balls of opium distributed to his soldiers before the start of a battle. This is particularly worth mentioning because the modern large poppy growing areas in the Near and Middle East have been preserved in the same places. From then on until today, an uninterrupted chain of generations has always lived in the same fields of growing the drug crop, which has always been a profitable business.

The Roman Silius reported in his "Punic War" that Hannibal, just before Rome, interrupted his march for two weeks and took a deep sleep. The dream god Somnus - so Silus write - gave the Carthaginian general this sleep with the help of a poppy juice on the instructions of the Roman goddess

Juno. In plain language, this means that a disguised Roman agent played a sleeping drink for Hannibal, giving the Romans time to strengthen their defenses. Later, imports of opium to Rome increased. They all came from the same countries that Alexander had passed through. There was even a coin for a while with a poppy plant depicted on it.

When the Teutons invaded the Roman areas, they also became acquainted with the poppy. But unlike the other peoples, they rejected the drug they gained after realizing the danger. And

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when later Karl, known in the popular history of the great, had received the Roman imperial crown, he even declared the poppy juice as a work of Satan and imposed heavy penalties for its use.

It was only in the late Middle Ages that the famous Paracelsus used the opiate laudanum as a pain reliever, which has remained in use until recently.

In the eighteenth century a new expansion and heyday began for the opiates. The British governor Warren Hastings unscrupulously took over the opium monopoly from the Mughal state after the conquest of Bengal in 1772. He then supplied China with opium cake and took silver as payment. Since there was a strict imperial ban on opium in the Middle Kingdom, Hastings had the goods smuggled into the country by the Chiu-Chaus and Tongs, the secret societies. The prohibited import ran through the large port of Canton, which was completely controlled by the Chiu-Chaus. Around 1830, the British supplied around forty-six opium companies in Canton with the help of around fifty opium shipping companies. In 1839, despite the ban that still exists, imports of opium had grown to almost two million tons annually. In the same year, the Chinese Viceroy Li came to Canton personally and imposed a blockade. Under his supervision, one million kilograms of opium was burned openly. The British government now intervened and deployed a strong fleet in 1840. With 16 battleships and a number of transporters, she entered the Pearl River, conquered Canton, then looted Shanghai and then even entered the Pei Ho River, which led to Beijing. In 1842, China had to sign a peace treaty in Nanking, ceding Hong Kong and opening five more ports for Europeans. James Matheson, the real opiumist at the time, then returned to England, where he was ennobled by Queen Victoria and became a member of the House of Commons.

When, in 1880, continuing imports of opium to China rose to 6,500 tons, there were already twenty million addicts in the Middle Kingdom. Now the emperor in Beijing decided to grow the poppies in his own empire. The southern provinces of Szechuan and Yünnan became the main growing areas. As a result, imports from India dropped to 3,200 tons and domestic production rose to 22,000 tons. There were starving addicts everywhere in the country's cities

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and the Chinese, worried about losing their faces, flocked to suicide with an overdose of opium.

At this point in time, missionaries took over distributing morphine in China as an antidote. To this day, the Chinese call it Jesus opium. The Boxer Rebellion then took place in 1900. After the suppression of the devil, they wanted to drive the devil out of the Beelzebub and brought large quantities of heroin into the country as an alleged remedy. Since the morphine had spread just as quickly, the Middle Kingdom became a rotting patient who was heading for a miserable end. - "

The speaker raised his voice: "Now, at the end of the twentieth century, Asia is taking revenge on Europe! - While China used to do gigantic dirty business at the expense of China, it strikes politically in Europe. The drug attack is intended to weaken the peoples of Western Europe, if and when possible even destroy it. I'll come back to it later!

Returning to China again: In 1911 the last Chinese empress was overthrown by the Democrat Sun-Yat-sen . Sun- Yat-sen had studied medicine in Europe and was politically trained as a Democrat and Republican through his connection to Masonic lodges. The revolution completely changed the face of China and the new People's Party, the Kuomintang, proclaimed the republic in Nanking a year later, but this resulted in a strict military regime. Again laws against opium were passed. Then in 1916 a civil war of the rival generals began, the ten years of which caused great damage to the country. The generals sought help from European countries and Japan, and funnily financed their arms purchases with opium. Skipping further details, it must finally be said to China that the opium epidemic in the country was only quenched by the communist Mao-Tse-tung . However, the poppy remained a political export item. Only Hong Kong remained as a placement agency and two thirds of the dock workers are still addicted there. They call smoke inhalation in port jargon

"hunting kites". The British police are largely powerless. It only managed to hold off a further increase in opium addicts. However, the number of heroin addicts increases by surpassing opium. The modern main area of cultivation of the drug plants is the golden triangle. It's the areas of Burma, Afghanistan,

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to the north of Thailand. There are two heroin refineries in Hong Kong, up from fifteen in the past. But smuggling and distribution is flourishing. The traditional English parent companies have officially withdrawn from business and insist on their seriousness. Nevertheless, it is an open secret that silent participations are still ongoing. Under the seals of greatest secrecy, however, one can still learn that the secret cross-connections extend as far as the British secret services MI5 and MI6.

Before the high politics of the drug market took hold, the Asian distribution ring faced significant competition. It was the Sicilian mafia that started operating in the United States. When heroin was banned in the United States in 1924, the mafia took over these businesses. Maier-Suchowljansky, a native of Poland, started as a heroin pusher at "Koscher-nostra" under the direction of a certain Rothstein before setting up his own business. The second star in the sky of these dark shops was Bugsie Siegel and the third was Lucky Luciano. Although an attempt was made to kill Luciano, he survived. He even became the boss of the bosses and opened a large business ring that controlled prostitution and the heroin market. In the fall of 1936, his star sank when some light girls started chatting. An incorruptible prosecutor had him arrested and subsequently sentenced to thirty to fifty years in prison. Thanks to the good organization, the heroin trade continued unhindered. It wasn't until the outbreak of World War II that it became difficult to get heroin into the United States. The prices for this substance rose rapidly and it was also "stretched" in terms of quantity. And then came the great hour of the mafia, when it was approached by the American secret service CIA to help prepare the American landing firm in Sicily with the help of the Sicilian mafiosi. The US Navy defense created after the outbreak of the war under the code "Operation Underworld" to fight the German and Italian espionage in the docks in New York an organization. This could only be done with the help of the Mafia, who knew the terrain and people. When this later became noticeable, the newspaper writers called it a patriotic collaboration between the military and the underworld. Lucky

Luciano was moved to another prison to be more accessible. Anyway, he was the big one

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Boss who led everything. There he received the order to deal with the planning of a mass landing of amphibious vehicles in Sicily and with other actions. Finally, the support of the Sicilian mafia was needed. The military liaison officer was Major Murray Gurfein of the military counterintelligence. A British officer named Norman Lewis wrote a book after the war entitled "The Honored Society, - a Searching Look at the Mafia" in German: "The Honorable Society - a Contemplation of the Mafia", which is published in the Putnam Edition, New York, appeared in 1964. Here he reported that when they landed in Sicily, tanks drove ashore, which had yellow flags with the black letter "L", which was supposed to mean "Luciano". Luciano is said to have directed the landing himself. In 1971 another book by Luigi Barzini, "From Caesar to the Mafia", was published by the Library Press with material about the return of the Mafia. Here it is said, among other things, that the mafioso Don Vizzini had an easy time with the commanders of the American, British and Canadian invasion forces. The author ironically points out that after the invasion, the occupying powers ordered the dismissal of the mafiosi who had been thrown into prisons under Mussolini. The Allies described the mafia gangsters as "victims of fascist tyranny!"

Another Italian author, Michele Pantaleoni, in his book "The Mafia and Politics" published by the Coward McCann Edition, 1966 in New York, testifies that Mussolini had almost completely exterminated the mafia before the invasion forces arrived, which then re-emerged overnight rose and appointed its members as mayors everywhere in Sicilian and Italian cities or villages.

Not content with another American intelligence put the US Office of Strategic Services, the OSS, a similar homework on the island of Corsica. Many Corsican criminals specializing in drug smuggling were trained by the OSS and their arms smuggling expertise was used for the French resistance. These Corsicans continued to work for drug smuggling and enjoyed American protection. Now the bill for tolerating drug trafficking has been received in return for support in the war effort because the targeted decomposition campaign in the

west uses the same channels. This also disgusting story is in the

Book "The OSS In World War II", by Edward Hymoff, at Ballantine Books, New York 1974, described in detail. On the American side of the Atlantic there was still a curious closing scene to these very strange events. Mafia king Lucky Luciano made an amnesty request to Thomas Dewey on the day of the armistice. After a thorough investigation, a New York City suspension committee said that Luciano deserved release from prison because of his patriotic efforts. Luciano went free, but was advised to leave America. He was succeeded by Vito Genovese, who continued and expanded the still growing business within the frivolous "National Criminal Syndicate" .

But that's not all. At a congressional interrogation in connection with machinations by the Federal Reserve Bank , Thomas McCabe , who was appointed head of the Foreign Liquidation Commission after the war, got caught in the crossfire of the senators. McCabe had to manage the \$ 12 billion of excess military goods stored abroad and sell them around the world using black market methods. The industry had already received its money from the state and didn't care what happened to its products. And the state was only concerned that the goods would no longer flow back to the states and compete with post-war production. For example, the blood plasma from American soldiers was sold to China, but also large quantities of narcotics, mainly morphine and codeine. These drugs came from first aid materials and have now been used by the McCabe Commission for drug trafficking. This illegal trade triggered domestic corruption in a number of countries, which even led to criminal acts in England, India, China and the Philippines. After McCabe had sacked most of the goods and raised around \$ 12 billion, he was appointed Chairman of the Federal Reserve Board for his undoubted merit and endorsed by President Truman.

In the meantime, Luciano hadn't been idle either. While he was being monitored by the authorities in his villa in Sicily, where a doppelganger appeared behind the window panes, he was in Rome and allied himself with the Lebanese shipowner Sami El-Khoury, who also used his hands in the police

tics of his country. For example, a processing plant for morphine was set up in Beirut, the raw material came from Turkey and Iran. The top Lebanese authorities were on the new drug company's payroll. A well-organized transport channel ensured that part of the manufactured material could also be delivered to Milan, where the Italian pharmaceutical company Schiaparelli produced around seven hundred kilograms of heroin in the early 1950s without accounting. Luciano himself had already left for Cuba in 1947, where he immediately received a permanent visa. There he called a summit conference in Havana, attended by 16 leading mafia representatives with their staffs, a number of corrupt union leaders and more than a hundred lawyers. Now Cuba should become the center of the international drug ring.

Meanwhile, the United States paid a heavy toll for its tolerance and cooperation with the bosses of the drug gang, which had begun in the war. In 1952, the number of addicts in the United States had increased from twenty thousand at the end of the war to sixty thousand vices.

Now Fidel Castro entered the business with the mafia's tolerance. It was no longer a matter of purely financial earnings, the focus shifted to politics. A major offensive against the western world began with a bang and has not been interrupted since.

Castro shipped the fabric to Florida, worth a billion dollars. He speculated hard to poison and destroy American youth through heroin and cocaine. As a result, this company also reached Europe with the same goal.

Left-wing Cubans, led by tough and murderous bosses, built a huge smuggling ring to bring the dangerous and deadly drug to the United States. The organization management resorted to Castro's instructions and connections across the whole of the North American continent like a tentacle over Red China, North Vietnam, Africa and the Middle East. In Cuba itself, drug use remained strictly prohibited and there were no addictions on the sugar island at all. The Castro regime's total dollar reserves come mainly from the export of drugs. Heroin had previously come from France, where it was shipped from Marseille to the United States. The raw opium came to France via Turkey, where it was processed into heroin in chemical laboratories. As a rich

When Ard Nixon took office as American President, he was kept in France and Turkey and threatened with reprisals if the drug smuggling were not stopped. With Turkey in particular dependent on US dollars , Nixon's threats were taken seriously and the country's opium farms were closed. France also complied with American ideas and searched for the laboratories.

Here, too, it became clear that politics and drugs were already closely linked. The head of the French drug scene was the Guerini family, who came from Sicily. For the time being, the drug people had allied themselves closely with the French socialists Gaston Defferres. When De Gaulle later came to power, there was friction with the Corsican gangs of Marcel Francisci, called Barbouzes, and when thugs were taken up by the right wing. Francisci had her own heroin laboratory. The French police benefited from the guerrilla war among themselves. In 1968 the boss Guerini died from eleven shots in the stomach. In 1971, the heroin epidemic spread to the French interior, where the material was sold by dealers to left-wing students. The vice also spread from these circles to the foreign minorities and ultimately also covered bourgeois classes. This compensated for a reduction in heroin shipments to the United States from Marseille.

For this, Castro now closed the world network more closely and took over leadership and distribution. From then on, what was still palpable via the old smuggling route also ran through the Cuban center. He also had Luciano's blessing, because before the mafia boss died, Castro had secretly received him and initiated him into the lucrative business.

Thanks to the good political ties, Castro reached an agreement with Red China and since then the joint smuggling export, accompanied by the political blessing, has increased by \$ 4 million a month.

The American Senator Kenneth Keating, who represented New York and is considered a drug expert for combat, emphasized the new form of communist infiltration technology, which, according to him, uses all means to undercut the countries of the free world and one without hesitation To disintegrate. The campaign against American and European youth is under the banner of the unholy alliance between the mafia and communism.

While smuggling was spread across the east and west coasts of the United States, the pre-accession center shifted to Florida. For example, American shipping agencies fell in the

hands of shipping freight worth \$ 2 million alone. The sea route from Cuba to the United States is only ninety miles. The deliveries of heroin from China and cocaine from Latin America go unchallenged to Cuba for further distribution.

Officials from the American drug agency were able to find out that a distributor in New York was in direct mail contact with a high-ranking Cuban police officer who worked under Castro's direct instructions. There is also a large number of corrupt diplomats and couriers from African and Latin American countries who import drugs into their customs-protected luggage.

As early as 1960, the head of the American drug agency, Harry Anslinger, learned that an area of two million hectares was cultivated with red poppy in Red China and that opium production was declared a state monopoly. The annual production of opium in Red China is estimated to be around 10,000 to 32,000 tons, and the average annual revenue is estimated to be around five billion dollars.

The Chinese opium was already proven to be a weapon of war in the Vietnam War, where it showed its devastating effect behind the front. It was also offered to American soldiers for commercial purposes at a fraction of the commercial price.

The wave of narcotics in the United States, which has skyrocketed since the Vietnam War, was successful in every way for the Communists. In New York and in other American cities, prostitution among underage schoolgirls is increasing, which is used to finance their addiction. The decomposition of a popular body begins to work.

And the goal of the political side? On April 22, 1970, on the occasion of Lenin's centenary, the Soviet head of state Brezhnev said: "There is a tremendous wave of crime and the dark whirlwinds of drug addiction and pornography as well as perverse feelings and mutilated souls in the West. The moral decay alone in the West there will be the ultimate triumph of international socialism and communism with absolute certainty. " -

The professor looked into the serious and tense faces of the

Listener, then he continued: "The developmental history of the drug is a dark chapter of humanity with a background full of corruption and political unscrupulousness. Even genocide is at an entirely possible end! -"

His voice dropped again. "You don't need to say much more about the drugs themselves. As in the previously explained development history of opium, which has been known since ancient times, the main alkaloid morphine, formerly called morphine, has been obtained from the poppy plant recently. It is a narcotic poison, strong bitter-tasting, which causes euphoric conditions and leads to respiratory paralysis and then death if overdosed.

Descendants of morphine are also heroin, codeine, peronine and others. - The heroin is also chemically called diacetyl-morphine. In addition to the varieties of the poppy plant, cocaine is obtained from the alkaloid of the coca plant found in the Andean region. This is also a strong-acting poison, the consumption of which leads to excitation of the central nervous system. It inevitably causes physical and mental disruption with a fatal end for drug addicts.

Then there is the very popular drug hashish, simply called hash for short. This addictive substance contains the active ingredient tetrahy-drocannabinol, which is obtained from the cannabis cannabiss. It is stronger than marijuana and it brings light and color visions with a resolution of the sense of time and space. After a feeling of euphoria or a feeling of apathy, the consumption of hashish also leads to physical decline. The somewhat lighter, but equally dangerous marijuana is made from Indian hemp, cannabis indica, and is sold mainly as a hash drug in America through prepared cigarettes.

Then there is the LSD, which is an abbreviation for the preparation Lysergsäure-diäthylamid. It is a hallucinogen made from lysergic acid. Use has declined somewhat and is increasingly being replaced by heroin.

The latest product is still a synthetic drug that killed six people in its first market launch in Switzerland.

No matter which drugs are consumed, they all have one thing in common: they are addictive, and those who have fallen victim to them can no longer get away from them. With the increasing and increasing addiction, the onward journey on the steeply sloping road begins to become a terrible crime.

end. You no longer need to describe this scenery. The illustrated leaves continuously bring deterrent images from this macabre milieu. That should be enough as a warning! "

The extent to which drug addiction can destroy a large country is evident from American statistics around the mid-1980s: twenty million Americans, or one-tenth of the population of the United States, smoke marijuana. Five million are already sniffing cocaine and half a million are on the

heroin shot. While the government already sees national security at risk because most of the options for combating it fail, the drug market is increasingly being supplied by domestic drugs.

So the term "Coke Kids" has already become a common word. Coke kids are nothing more than the numerous cocaine babies whose mothers had sniffed or inhaled cocaine during pregnancy. In addition to the so-called crib death, severe physical and mental damage remains in the newborn. Many babies have had strokes in the womb, others have had their heads too small and many brains are underdeveloped. The number of people suffering from severe congenital damage is increasing steadily, as is the infant deaths accompanied by convulsions.

The drugs have also become a cold war weapon. This scene is not only dominated by unscrupulous business dealings, it also involves a targeted action to weaken a popular body, which can lead to complete degeneration. You don't have to guess three times who benefits.

Now Professor Höhne raised his right index finger: "Curiosity is the most dangerous magnet that attracts young people. Such curiosity, used by seducers, leads into the dark alleys of hopelessness. The victim only lives in the two areas of a deceptive illusion of "Being high" and the horror vacui, the horror of emptying, until the unstoppable end is there.

The only antidote to curiosity weakness is strong and healthy morale. To do this, the youth must come out of the gray state of the washed-out philosophies, which are tailored to mass thinking and want to see the partially formed human being as a hybrid with their theses of equalization. This extinguishes the greatness in man, which, as a strong individual, should bring him closer to creation. A

healthy youth must remember values and have ideals. Only then does it gain the strength to be complete in the form of a healthy whole in the people's body. As a recognizing personality image grows, so does the degree of personal responsibility and thus the courage to stand above the weak and to curb any curiosity. Contempt for the weak has drawn the line. Only the strong live in his own recognized law of natural morality. The prophets of the wrong teachings, like the seducers, turn into a supposed happiness into schemes that cannot harm the strong.

When ancient Rome and its vices perished, the last Romans cried desperately: Igni et ferro! - Destroy with fire and sword!

-

But it was too late! ...

"The professor had ended.

At first it was quiet. Concerns and thoughtfulness painted on the faces of the listeners. When the professor started to leave the small podium, there was a lot of applause that lasted for minutes.

Höhne thanked. Saying goodbye and defending gratitude, he headed for the exit, followed by the guidance of his students ...

II. THE HAPPY TIME

"... like serious illness
That has been swelling in the
body for a long time, the
doctor calls for a rescue
operation, also demands
nefarious action

Even before it gnawed
away the state with its
rat teeth, after graciously
healing atonement. Too
long full of patience,
Tomorrow's complicity, we
waste time.
The gods' patience was
shamelessly abused.
Offended, the oracles are silent ... "

*Fritz
Stüber
("Democrats")*

The past, eventful school week was followed by some quieter days. In the last history lesson, the student councilor Trinek had shown a grim face and changed the topic by leaps and bounds. He had also refrained from asking questions as usual. The class accepted it with calm and equanimity. It seemed that the teacher and the students had come to a standstill.

The first German lesson, which took place a few days after Professor Höhne's lecture, was completely different.

When the senior student adviser came to the classroom at the beginning of the lesson, the students jumped up from their seats like cadets in a military school. He had hardly taken a seat when Wulff answered and thanked the class for the lecture.

Höhne waved it off. "Alright, alright !! - Even though you broke through the intended privacy and ensured a large number of visitors, nothing else happened. Maybe I said a few things more than I should, but if you were right on one topic is there, then it breaks

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German thoroughness and one is tempted to say as much as possible. But the most important thing to me seems to be the statement that the whole thing had nothing to do with school!
- "

"Sure! " The class called from the same mouth.

Before Wulff could say a few more words, Graff asked: "Professor, would you once again speak about a subject in our group of students? -"

Höhne adjusted his glasses and looked at his students in turn. "Basically, I'm always there for my students! - But I don't think it's good to keep churning like in an extended private school. I can just answer my lecture on the drug topic. Where's the hat on? "

Graff stood up respectfully: "Professor, we have a whole hat full of questions that concern our history. It starts with the early history, which is bypassed and seems foggy. The whole where and where is no longer correct. We do not know how and why it is, but it is so! "

The face of the senior study council showed a hint of embarrassment. He took off his glasses, cleaned them slowly with his handkerchief, put them on again with great care and then said slowly: "In and of itself I would probably be able to say something about it, even though it is not one of my subjects. As already Earlier mentioned, I cannot afford such class trips, but I would like to suggest that you bring another lecturer in. A friend of mine who has been retired for two years and is now independent of school duties would be professional able to give one or even several lectures on the desired topic. If the class wishes, I would like to convey! "

The class applauded enthusiastically.

"That will be all the easier," continued Höhne, "since my friend, who came from a foreign school, has moved here and is still little known. I will speak to him in the next few days!"

The pupils thanked each other with overlapping words.

"Stop now! " " Höhne's face was stern:" Now to class! - "

On Friday evening in the same week, all of the class had arrived in their pastry room. Wulff also brought his father with him, who knew the problems of the students as a parent representative in school.

When the general talk calmed down a little, Director Wulff turned to the young people: "What are we going to do today? - _"

The young Wulff felt compelled to speak first as class representative: "Our school difficulties do not stop! - We have now seen, using the example of the Trinek study council, that every teacher - and especially in history lessons! - takes the material from a very personal point of view In addition, there is a constant change of teachers in other classes and that in the language subjects, one teacher attaches importance to grammar, while his predecessor or successor completely ignores grammar. When final exams are held, the student population is insecure and doctrinally crushed And the jumble of social achievements is not at all right - on all occasions we are taught in citizenship classes what rights and achievements

modern democratic citizens have and that especially young people enjoy special protection. " Wulff now raised his voice. "The truth is that we are being cheated of our youth! - The unions, which have now become all-powerful, are constantly advocating further reductions in working hours and are currently demanding a radical reduction to 35 working hours a week. For apprentices there are special discounts What about us students? - In addition to the prescribed lessons, we are burdened with so much homework that, depending on the type of school and the individual teaching staff, there is an additional burden, which in some cases can be up to fifty and in some cases up to sixty Where is the social consideration and special status for young people? We feel betrayed about our youth because we have much less or hardly any free time than the young people in a teaching profession and above all in comparison to the free time of parents and grandparents in of their own school days. There is none Protection of minors law for pupils. We have more work to do than the adults. Nobody wants to admit that. - Sometimes we sit until 11 a.m. to get over to school work rounds or to file lectures. The elementary school pupils already receive their free school books by the kilogram, but no lockers in the

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Classes. Even the little ones - just like us - have to carry heavy packs of books back and forth every day, instead of only being able to take home the books they need to learn or do tasks. Here the praised social fabric is in no way correct! - "

"... Right, ... it is so -!" the class called in unison.

Director Wulff made a soothing gesture. "Slowly, if I may ask!" He saw his son something

reproachfully: "Not so much at once! - The general grievances that have been brought up here have been known for years. Input and talks have so far not helped. It may be due to the fact that the pupils do not actually have a social position. They should acquire knowledge and be politically educated in order to be brought to the state as good democrats and voting rights owners after leaving school. Before that, regardless of age, the pupils actually have nothing to report. "

Snout Charly jumped up. "That means, director, that we pupils are only seen as manipulation material and that we only become interesting for socialism and human rights if we become contributing members in the various large organizations of the parties or companies! We cannot avoid and have this tailor-made model just the choice to choose the

buttonhole flower that suits us. And whoever is wrong with this choice can land damn quickly on a slide. - "

I don't want to comment on that, "the director said." Basically I understand everything very well and with my private opinion I agree with what has been said, but we cannot change that. So let's stick to what is done to us personally at school and where we see opportunities to intervene and achieve rights! "

To everyone's surprise, Gammel-Teddy suddenly came forward, who had always been silent when the class was having problems. Everyone's eyes widened when Meier appeared without long hair. Young Wulff was most amazed.

"What else? " Asked the director, looking at Meier.

"There's one more thing," Meier called into the astonished group. "I think it's not just about protection and rights for us students! -" Standing up, he picked up a little red book with his right hand and continued: "This booklet is called" The little red student book "and gives instructions on how to do it

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Students can behave towards teachers. I leafed through it and found out that instructions are given here to poison the school atmosphere. I wonder how can a state allow its own educational institutions to become unsettled and decomposed?

It says, for example, that the pupils can torment and put out of action a teacher who asks too much through constant counter-questions until they are exhausted. "Teddy opened the booklet and continued:" Here it goes on in one place: "Man knows very well today that children of different ages can work together and learn the same thing, that transfers are not necessary at all, that besides reading, writing and arithmetic, a thousand other things could be learned at school, for example: Cuba instead of crusades, napalm instead Washing powder, environmental poisoning instead of nature conservation, contraceptive instead of inheritance. " - He grimaced and went on to say: "All the crap is written in lower case, probably the author cannot even deal with upper and lower case letters even when writing. In another case, this booklet recommends that a student who is at risk of sitting down to help by having the whole class perform poorly in order to maintain unity through the lowered level. In other words, that means that the level of education must be reduced to maintain equality! "

"Of course," cried Rohde in between, "the Jacobins called the word" Egalite "in their bloody revolution and that still applies today!"

"If this continues with the equality craze, we will be thrown back into the Stone Age if we keep turning back with the educational screw!" the student etched hammer. "It is already beginning to slowly become unsuitable. Party book engineers build bridges and the same builders build houses and workshops that soon collapse. There was no such thing before. And the university teachers will end up with elementary school material ..."

General laughter.

Meier took the floor again: "In the red booklet the pupil is told that the school belongs to him. This means that he is mistaken in that he can smear, damage his alleged property at will and even assert a house right against a faculty member do not say a word

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about whether the student then paid for the school building or whether he would have helped with the building and received the building as a gift. But this madness has a method! - There are advice on abortion, and we learn that there are currently fifteen thousand female students a year in the Federal Republic of Germany. And pregnancy is not forbidden, it is said cynically. Then the lowercase spoken the word, omitting unnecessary translucent letters and other nonsense more, and if that's not enough, then you can read what methods a teacher can be made to his students for you word to come! That undermines authority! "

"That is unbelievable," said Director Wulff, showing indignation. "This is the beginning of a school anarchy! - Can I see this script briefly? -"

"You're welcome!" Meier said politely and gave the booklet to Rohde to pass on.

The director leafed through it and snorted: "It says on page 43 that it doesn't matter if the teacher doesn't know, the main thing is that he sees it. You have to make it clear to the teacher that he doesn't know and then it would be everything ok - Then follow instructions on how to make a teacher popular or unpopular. That is enough and it is enough for me! "

He had the booklet returned to Meier. "Where does the work come from?

- "

Meier grinned: "You get that in the socialist youth organization. Supposedly the party should not entirely agree, but it tolerates it anyway." His grin widened. He reached into his pocket and pulled out an equally large but yellow booklet: "Here I still have" The little yellow student book "I - It is a kind of counter-script and is passed around by clerical circles. This edition is also nothing but one Excavation in the same word and sense garden. "

" Yikes ! " , Wuschelkopf-Babsy heard. "There are a lot of nice things coming out and we poor little mice don't know anything at all! -"

Graff hurried to add: "Tell me, little lady, what has got into you? - I always thought you had an egg on the roof and now we all notice that you show yourself like a bird in the moult Platte radiates thinking and otherwise you will be a feast for the eyes for the class! "

Meier blushed, but then his grin intensified. He

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opened the second booklet and explained: Here the author goes to court against the red book moths and left-wing fascists. But the yellow is also progressive and applies the lower case. "

Now Schnauzen-Charly also wanted to do something about it: "If our mockee gets to see that, then he'll climb up the palm tree. Any language spoilage is an abomination. If such foolishness is allowed further, it won't be long and anything an egg-headed Neanderthal man will whistle on every spelling and declare that everyone can write everything as he wants, because that is also part of democratic freedoms! "

Everyone laughed.

"Go on now, Meier," added Charly. "Today you have your grand entrance and we are all listening to you!"

"All right," said Meier. He opened a page: "It says in a lullaby of the anti-fascists:" Sleep, citizen, sleep, / are a good sheep. / Blow your ears, / meanwhile are being shaved. "- And this somewhat harmless-sounding song is followed by the effusion of a communard with the funny lines:" Father, mother, little child, / let's hit short and small now. / Because in the village and city, / in valleys and on mountains, / the new, red family hostel is being built ... " -"

"What a horrible German!" cried the young Wulff.

Meier continued: "The little red book now seems to be popping up everywhere. I showed it to my father, who has a role in the party and the trade union. After turning the page a little, he was a little concerned, but didn't really want to get his opinion out he then said to throw this crap away. And as I

know my father, he was very upset but didn't really want to show it. "

"How did you get this little book?" asked Graff.

"I received the red together with the yellow," explained Meier. "Yesterday evening Punky a splendid specimen and Hellion came to me from the stock disco, because for a while in me Canned Music Evenings had missed. With an enthusiastic Indians howl he slammed the book on the table and commented that it was prima affengeil Whoever would not be able to use this in a school is an idiot and has a sock shot. Then he put the yellow copy next to it and called it fascist and reactionary, because there were obviously sky ladder acrobats behind it, who were made out of piss bottles.

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want to pour ral incense. A quick glance over gave him the feeling that a bus had grazed him. I dragged him out of the apartment on the pretext that I still had to do some schoolwork. Otherwise he would have babbled for a while. "

"That fits in with the decomposition campaign we're all exposed to," Graff exclaimed. "My father recently received messages from Bonn, according to which American conditions are already emerging in schools. That means that some teachers no longer venture into classes because they are attacked. In a primary school, a teacher was given a chair in her Thrown back, in another case a child from the second class slapped her teacher in the face and at a secondary school a circle hissed past a teacher's head and got stuck in the blackboard. The social environment doesn't matter. Classes already exist, which literally terrorize their teachers. And in English schools such disintegration with loss of authority also spread. If the Marx disciples want to sow wind with such writings, they will reap storm. The first results are already there! - "

"I would also like to say something about this," suddenly pale the pale Rohde, who otherwise remained silent: "A business friend in Vienna sent my father a calendar for the youth center of the city administration of Vienna as an example of decomposition. This work contains an official body a number of instructions on how to evade military service. My father told me to clarify that this was a typical example of the dubiousness of a party government. You maintain an army and persuade the young people to evade service in the they are shown all the legally permitted tricks, so the left does not have to serve, the non-left are enough to hold their heads in

case of contingency, and sponsorships between units and unions are intended to soften the remaining body, which appears to be social Mutuality and security: the struggled free weekends these of course also mean that a war or a defense may only take place on the five days of the week. - "

"That's enough!" waved Director Wulff. "I am pleased that the whole school class has kept a healthy feeling and does not get stuck on the glue of evil. But I have to lead you back to the topic, otherwise we will grow beards through the tables!"

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"Hear, hear," shrilled Babsy, "the director speaks our language!"

Old Wulff smiled. "Now to our concerns! - I fully underline what my son accused of being the class representative. And I will use the next parents' evening to discuss these basic things. So far we have always had some, albeit minor, reservations Success can be recorded, but constant drip hollows the stone! - The most important thing to me seems that the youth stand up for law and morality. This is a good start. You who seek and educate yourself are the elite and the creative The core of tomorrow. But you also have to be aware that the superior and the superior are in the minority. That is just one of the dark sides of democracy, because mass theory and its appearances result in an often unbearable and dangerous summation of stupidity. The pretended calling on a strong arm that can bring wheels to a standstill is usually an escape from the ghost, or one can be conquered with the guillotine if the fear becomes too great. Here is the dead end of the primitive - ".

The director ran a handkerchief over his forehead, then continued: "You are with the new generation that has to grow out of the now and find new ways. And every new generation gives birth to young rebels! - Your class community is at its best Way to not only form the self, but also to give something to the community of tomorrow - - And that's the end for today - I keep everything that has been said in the reservation. - "

The director got up and turned to go. "I wish you a good conversation. - - -"

On Monday of the following week, an exciting event occurred in the morning.

At first it was not particularly noticeable that Graff's place remained empty. There were always cases of illness in school. But the criminal police came before the end of the first lesson.

Now the pupils found out that Graff had been dragged into a car and kidnapped on the street on Saturday evening. That same night, a call came with a ransom note. The amount of the money has not been announced. The mocked voice call warned the police and called for another message about how the ransom payment should be carried out.

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The principal had announced this in a few sentences when he came into the class. Immediately afterwards another man in plain clothes followed.

The teaching math professor Humber went to meet the newcomer.

"I am Criminal Investigator Bergmann! - Excuse me for interrupting my lessons, but I would have a few short questions to ask the class!" The professor looked at the director. The latter nodded. "Please, Commissioner!"

The class was curious.

Bergmann leaned against the teacher's table. "I don't want to stay long and get straight to the point! - In the meantime, the matter with her classmate Graff should have gotten around a little. -"

"Yes, the jungle telegraph ..." Wuschelkopf-Babsy chirped in between, but immediately bowed his head when the director showed a grim face.

Bergmann missed the interjection. "Who in the class had close or friendly contact with the student Graff? -"

The students looked at Wulff, who immediately answered: "Graff and I often study together. We made friends on these occasions too."

"Has Graff recently dropped a remark that he or his father is under threat? -" Bergmann looked at Wulff intently. "or maybe something exciting happened that was not discussed further? -"

"Nothing at all," said Wulff.

"We are looking for a reason why the Graff family was chosen for blackmail with a previous kidnapping," added the official.

Everyone was silent.

"Nothing to report," grumbled the criminalist. "In the interest of your schoolmate, I urgently ask you not to talk anywhere about the police being there. The extortionists are demanding that the police stay out of the game. So - keep your mouth shut! -"

He nodded his thanks and left the classroom, followed by the principal.

The class was now in turmoil and Professor Humber was having trouble restoring himself.

Schnauzen-Charly called: "Professor, if the uncertainty on the streets continues and the state is no longer able

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is to provide peace and security if you set up a vigilante! "

The professor waved it off. "Keep calm! - I can understand the excitement, but we cannot let a wild west arise."

"We already have it!" cried the student Muthmann.

"No commotion!" Humber knocked on the table with his knuckles. "There is nothing else we can do but wait. Remember what the Commissioner said and shut up."

The students nodded and calmed down.

The rest of the lesson was listless. The atmosphere remained depressed and continued in the following hours. Before leaving school, Zeller suggested to the class that he have a short meeting with him late in the afternoon to discuss the Graff affair. The students immediately agreed.

The newspaper stand diagonally across from the school now sold the last daily newspaper copies. The kidnapping matter could be read everywhere on the first page, but no further information was available. The newspaper writers were guessing, but in the end they all knew nothing. In one sheet the view was expressed that it could possibly be a right-wing extremist action, but knew no motives.

East nudged the Wulff standing next to him, who had just paid for a newspaper: "Such nonsense! - If something happens, the polluters always come from the right for the time being. And if it is no longer true, you simply remain silent about it. So easy is that! - How do the Graff case and a legal action fit together? - "

"Logic and truth are usually too late," said Wulff old-fashionedly. "Of course it doesn't fit together. But the first bogeyman always comes from the right. And that is because there are also occasional political actions by confused people who cause damage as stubborn right-wing extremists. They demonize the whole political scene. My father spoke once from so-called nature reserve nazis who live in a dead past and want to turn the clocks back half a century, but the clocks never go twice the same time and so the train that drives into the future has left them. They sell old boots that are used today are no longer worn and have become blind to the new revolutionary, which brings a change of times.

If you want to survive, you have to support
 revolutionary innovations! "" What do you mean by
 revolutionary?

Wulff looked at East seriously. "You will have already understood that the heyday of Marx theories and their failing results is coming to an end. In the background of the present time a new current is building up that does not yet have any fixed forms. Aging and descending movements cannot be done Overtake with other old terms. Whoever stands with open eyes in the world of today has to adapt to the new laws of the Aquarian age that has just begun. The time of fish and materialism has passed. Most people do not notice it yet because we are in The rule of the golden calf, as well as that of the sickle and hammer bearer, will go out. There will still be a rearing up and appear as if the perpetrators are just before the goal. But it is the last dawn of the dying The new law that will change the world comes to the higher rising sun. Those who know must then be ready to fulfill it. "

"I haven't thought that far yet," said East. "But I feel it has to be that way. Where did you get the knowledge from?"

"From my father," returned Wulff. "He said in the last class assembly that every new generation gives birth to rebels. And we have to be rebels of a new era! - My grandfather's rebel generation was betrayed and fueled with their idealism, their great achievements wasted. The successive generation of our fathers came slowly out of a chaos and an initial hopelessness and then slid into a horny prosperity that brought everything beyond everyday life to a halt. The world is now being manipulated and our generation is at a crossroads. Part of our youth sees itself without a goal in front of a great emptiness and sinking into a swamp full of malice and deadly threat. We, the rest, who are minority democratic zeros, must be the new rebels of today and the designers of tomorrow! "

East looked very thoughtful, then said softly: "We have to stick together - as rebels and only hope for tomorrow!" It sounded solemn like an oath.

In the late afternoon the whole seventh had arrived at Zeller. Wulff surprised those present with the announcement that on

Graff's mother came to him in the early afternoon. She was in a hurry and just wanted to know if her son had recently given any clue from which to draw any conclusions. But she immediately admitted that there was a lack of logic, but as a mother she could not get out of an abundance of all possible and impossible thoughts. She is most likely to share Graff's father's opinion that it is purely a matter of money, since he, as a bank director, has to do with money by profession.

"And do Graffs parents already have a message?" asked Zeller. "No," replied Wulff. "One expects another today. Call will be made. The police have meanwhile switched on a snap button. The mother did not want to say more because she wants to maintain the appearance that, according to the instructions, no police were called in. "

"If professionals are at work, a snap button won't help much either," said Schnauzen-Charly. "You should be extremely lucky. And if the police take the suspicions of some newspapers seriously that there is a right-wing extremist action behind them, then they are looking for a black cat in a dark room. Bank robberies and extortions quite clearly indicate an ultra-left milieu ! "

"But the Trinek will get pregnant with this duck!" cried Rohde. Schnauzen-Charly waved contemptuously. "Oh - forget this

Colawodka boy! - We don't have time for this joke now. "

Meier, who had been silent, now spoke up: "I have an idea! - Tonight I will go to my old discotheque, where dodgy slimes appear. If you could help me out with a few beeps, I would Sherlock Holmes go play! "

"You will be a hero, Teddy!" Babsy shrieked and clapped her hands.

Meier smiled flattered, but then he said cheekily: "If I want to dig a snail, I'll hop to you!"

Babsy blushed and everyone laughed.

"You get the necessary beeps!" exclaimed Snout-Charly. "We'll collect right away ..." He was the first to drop a coin on the table. The students emptied their pockets.

The amount raised exceeded Meier's expectations. "I don't need that much," he called after the count.

"Take back a part of the current colliery at Zeller!"

Zeller waved it off. "No colliery today! - I'll take care of that later with my old gentleman. -"

"You get a big smack!" Babsy shrilled enthusiastically. She came running around the table and sounded a kiss on his

cheek.

Zeller rolled his eyes. "I'm high! ..."

"Just a moment!" Wulff called into the tumult of the now beginning departure. Everyone looked at him. "We should choose one from our group to accompany Teddy so that he is n't alone in the disco sultry."

Meier immediately fought back. "No - that doesn't work! - Each of you will notice immediately. I'll be hard enough to explain where I left my mane. I'm already considering whether I shouldn't show up with a bald head. - Thanks again for the Zaster and bye! " He got up hastily and hurried away. He no longer heard the best wishes called after him.

The pavement shone with the dampness of the drizzle that had started in the evening. The lighting was dim and people hurried to get home. The whole cityscape showed an unfriendly side.

In this mood, Meier hurried to his destination. He had realized his intention and had a bald head sheared, which he found annoying in the trickle from above. Again and again he ran his hands over the wet head. He wore grubby clothes, groaned his shoulders forward, and was in no way like his self from a few hours earlier. He paused in front of the disco and looked around. He was alone in front of the bar and the few people passing by ignored him. Shrugging his shoulders, he pushed open the front door and stepped into the half-light.

His eyes had to get used to the surroundings. As he headed for the counter, a curly head clad in black leather stepped on the path and slammed his right hand on his shoulder so that he staggered forward. "Hey, bald head, where did you leave your strands? -"

"Oh - it's you," said Meier gruffly. "You are always the same ruffian!"

"You went away for a long time," growled the black leather.

"Gut flu and empty pockets are reasons, huh? " Meier said sad dog eyes. "You have a light laugh, Suzuki-Jack, there's always music in your wallet."

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"So you sat at home with your barrel organ?" Suzuki-Jack grinned. "Come on, I'll spend one! - It breaks my heart when I look at you ..."

When they were standing in front of the counter, a poison blonde girl with a mini skirt and half-exposed bust danced up: "Hailoh - Meierchen, where did you leave your beautiful hair?" She spoke with a badly imitated American accent. "Do you want to dance with me afterwards? "

The black leather snapped his fingers. "Rest, honey.

- If you want, you can fish for the vacant stool and sit with us. We are thirsty!"

The girl did not adorn herself and pushed through to the middle stool. "What do we take?" she asked Suzuki-Jack.

The latter looked past the girl at the bartender and slapped the counter with the flat of his hand: "Three times rum cola, old poisoner!"

"Snout!" he gave back undisturbed and conjured up the required with a few practiced handles.

"Get it, bald guy!" said the black leather demanding. He deliberately overlooked the girl.

"Don't act like that, you substitute saint," chuckled the blonde. "Did you end up with the Null-Bock faction ? -"

Suzuki-Jack grinned. "Sweety, you really turn up! - Didn't you notice that I just wanted to invite bald heads? -"

The girl turned to Meier, showing Jack her back: "Too bad about your beautiful louse harbors," she cooed and ran a hand over his bald head.

"I've never had lice!" he growled.

"But you had a good chance of getting some!" she laughed at him. "You could have sold them for pink-pink in your school class to give your classmates short vacations."

"A lice farm wouldn't have lasted long," Suzuki-Jack said . "The end would have been a bald head too."

The blonde made a short gesture and continued: "Tell me, little lady, in your school there must be a lot of excitement about the introductory matter, huh? -"

"Of course," confirmed Meier. "The kidnapped graff is even from my class!"

"Oh, how interesting!" she cooed, "If that had happened to you? - -"

"Hardly," he replied without showing any movement. "There's nothing to get from my home, and besides, I haven't even bitten a cat's tail off."

"No one is treading on our meierchen," Jack threw in between. "The kidnappers got hold of the graff because his father is a juggler and sits on a bank pot."

"That's how it will be," muttered Meier. "Because I do not come from a family of thick sausages, I don't need to be afraid either. Nobody cares about a proletarian like me. He made sad dog eyes again and reached for his glass:" Cheerio, black jack, cheerio Anita girl! "

"I'm going to cry like ten dog cubs!" Jack scoffed. "You should really kick yourself in a corner so that you learn to knock out like a mule. We play a big role in today's society! - Wherever we are, there is chaos, only we cannot be everywhere yet. That is nice - or? -"

"Hmmm -" Meier said and nodded.

Now several rocker types came to the bar. Colored lights flared up in the background of the room and suddenly a music box began to screech crazy music.

"Do you want to hop? -" asked the girl to Meier. She blinked slightly.

"Mind, Jackie? -" Meier looked at him from the side.

"Go ahead!" he laughed patronizingly. "We'll have another drink afterwards. I like you today. - Looks like a Chinese monk."

Several couples were already dancing with contortions according to the atonal sounds. The blonde pulled Meier between the couples and dragged him along to the dance.

Meier moved listlessly. It used to be fun and enjoyable, and now, overnight, so to speak, this atmosphere disgusted him. Since he had finally made contact with his classmates and learned to understand them better, he had looked at everything with different eyes. He had even found recognition for the first time in his life and he was really proud of it. He had never known such a feeling before. This sudden change in his self almost knocked him over in his primeval knowledge. He felt agitated like never before. The animal-like surroundings and gay scene irritated him as if he were here for the first time. But the hovering between the past and now continued

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only briefly. His changing sensations of the change in consciousness did not last long. The decision had already been made when he changed home.

He got a hot head. This evening here was his performance one step back. With this he paid the price with which he wanted to prove his worth according to his ideas.

A hand lightly touched his left arm. It was the girl Anita who tore him out of his mental absence. Despite the prevailing noise, he heard her worried voice: "Are you missing something, little lady? - Or are your thoughts going astray? -"

"Oh, no," said Meier. "It was just a temporary feeling of dizziness. Maybe my health is cracking. I would like to sit down briefly, but not at the bar."

Anita pointed to the wall of the hall: "There, bald head, there is still a small table free! " She pulled him over to the free wall table and pressed it onto a seat.

"Why did you have your hair grazed?" she asked suddenly. "You definitely won't become a Yul Brynner. This billiard ball head really doesn't suit you!"

Meier played stupidly: "I thought that would be stupid-cool."

"Nonsense," she laughed. "You are neither a street fighter from the Westside story nor a razor sharp as a breeding bull."

"Well, there would be another reason," added Meier. "If you want to know exactly: I want to prove my individuality to my school."

The girl giggled. She came close to him. "You always wanted to be smart. Why tell me why you are studying? - You are always in the money crunch and your age cannot be enough for you. And if you are a finished egghead, you will be on a long one Sit on the waiting list before you find a job. Or do you have a holy cow sitting at the top somewhere, who fishes you out of a flood of academics as a protection child? "

Meier was displeased. "No protection, honey bee. - But my age wanted it that way. He thinks I should have it better than he and his father and so on back. Socialism has raised equal opportunities and if it still succeeds in doing away with the grade grades, then the whole world would become academic easily. "

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"Egg, that's fine!" Anita clapped her hands lightly. "Then there are only distinguished professions and only one high class. Only Burschoah. No nobility, no proletaries, no citizens who have their own soup. Then we have academic street cleaners instead of street sweepers, academic bar mix chemists and o lala, even academic dash dominas ... "

"You think almost logically," answered Meier. "However, my age didn't think so to the end. His ideas stayed halfway there."

"Do you think otherwise? -"

Meier evaded. "Actually, I didn't really think about my old man's thinking. He wanted it that way!"

"You still have too much authority. - As long as you walk on Pappi's leash, you remain an empty bag. Look at the biter Johnny !

- He broke away from home, now lives in a community and has money like crap. "

"Who's Biter-Johnny? -"

"Oh yeah, you don't know him yet. He changed his local and has only been here recently. Apparently his real name is called Biter. It would fit him like a fist on one eye. But what does I care? .. "

"What should I do in a community?" asked Meier. "As long as I have my penne at home, I have a small world to myself. And I need peace and quiet to learn."

"That's right," the girl admitted. "But you can also get to the fabric with the biter and earn something in the process."

"Cloth? - -" Meier said stretched. - The statements by Professor Hühne came to mind immediately. Only now did he really realize that he had made the right decision by being late, but still timely, in classmates. With secret horror he saw the deep rift that lay between the striving for higher things and the gaping emptiness of a lost youth. Drug! - that was the last. It was entering a no return street with a bitter end. Now he also realized that it was the inner value of man that mattered and not the social status.

He involuntarily grimaced. He felt the sultriness in the room more oppressive than before. The noise of the jukebox seemed to him like a beast screaming at him and the changing colored lights conjured up

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Red hell around him. He did not yet tolerate the change in his nature. It made him sick.

"You're not right in your socks today," he heard the girl say. "Come back to the counter with me! - Suzuki-Jack is already waving! -"

Meier pulled himself together. "All right, girl! - When I'm facing exams, I'm always confused." He let himself be drawn to the counter by the hand, where the black leather still kept the stools free.

"Now you are back," he laughed with little wit. "As you can see," said Anita pointedly.

"Do you want plaster in your mouth?" growled Jack. Becoming good-natured again, he continued: "Rum-Cola again. "

Anita cooed: "Put on a dress suit and let a round of coffee come up first! - Look at our bald head! - Meierchen's face is all white ..."

Jack looked at Meier obliquely. "You have a worm in you! - You can also drink coffee twice, I have enough change with you. If you become a big animal after your school, you can return the favor. " - He turned to the bartender: "Hey - Mixer-Danny, three strong Negro water and then three Rum-Cola! - "

He turned to Meier again: "Do you want to make a mess, Sonny? - You are pale like a cave monk. - Worries except Moneten? -"

Anita restrained herself: "I knocked on im if he wanted to get into the fabric store with Beißer . Then he didn't need to eat the favor with his old man."

Jack started up angrily: "You must have been bitten by a thousand monkeys! - The biter-Johnny is still the boss of the Paradise gang. His appearance here in our restaurant does not mean leaving the Paradise bar. Rather, that he also wants to gain a foothold here. And the Paradise people don't let outsiders in. - You know very well that we are not angels with batiste underwear under our leather suits here, but we are far from being like the gang from 'Paradise' we don't mess with the people from there. And none of us will be able to help the bald head if it is rotated by a defect. - "

"But I know the biter boy," Anita defended herself. "I'll be able to talk to him already!"

"Go ahead then," sneered Suzuki-Jack. "If something happens, you have to swallow the jelly. And remember when these brothers

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who go up from the 'Paradise' and come to the state supply, then our bald head is gone too! - "

"What you don't say," laughed Anita. "The biter pack does not go up. The boys are much too smart. And the Polente doesn't dare to go to the restaurant."

Meier secretly pounded the girl, then said: You are absolutely right, black jack. I will consider Anita's proposal very carefully ... "

"Then it's good," said Suzuki-Jack, satisfied. He reached for one of the steaming coffee cups and began to sip audibly.

The girl pushed a cup over to Meier. "Drink here - that'll get you up again! "

Meier drank. Suzuki-Jack's hard moves got a soft touch: "Anita is right! - A strong Negro sweat is good medicine. -" He lolled on the counter. "It is strange - you are very different from me, but I still like you very much. If the slippers press you, then come to me. I can always be found here -"

"Thank you Jackie! " Meier drank. "I'm leaving now because I still have to learn."

"Yes, I know, you still have to buff. For that you will become a brain! - I just wonder if you will know your old buddies

later, when you will sit under the other pot-bellied egg heads. - Before you leave, we drink Order the rum colas quickly ! - "

"I'm not ungrateful," replied Meier. I'll always be there for you. - "

"All right!" Jack waved it off. "Roll yourself ..."

"I'm going with him," said Anita after the round ordered. "Otherwise the bald head runs half blind against a moon."

"Then get out with you! " Jack rolled his eyes. "Bye Bye!..."

Meier and the girl trotted along the street. After a short while Anita asked: "You still owe me the answer: Do you want to try Beißer? - Jack sees things too black. He doesn't want to mess with the 'Paradise' people like his friends. Of course there are some things that are whispered about and where the Polente is still in the dark. "

Meier got long ears. That sounded like a trail he was going to look for. He said carefully:

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"If I go to the 'Paradise', won't they take my turnip off there? -"

"Scared? -" Anita looked at him from the side.

"Oh, by no means," he said without conviction in the tone.

"Then come! -" The girl led him through several streets to an old building with an obscure-looking local entrance. A no longer clean lantern dangled over the curtained entrance door and a street window was glued to a kitschy poster that was supposed to be a fantasy paradise.

Against the rule, the girl was the first to enter the bar, where steps led down. Meier followed. Walking through a narrow corridor, they came into a very spacious basement guest room, which already had a very good visit.

Meier hesitated again. What he saw here was indeed paradise ... It was an illusionary sky for dilapidated bums and punks. This is where the anarcho scene met, which gave the citizens the creep. When he thought that he wanted to play a hero and Sherlock Holmes just a few hours ago, his stomach felt a little queasy. But he couldn't go back. He put a hand on the girl's shoulder and said, "Let's try to get a seat at the counter for now. Then you're looking for the bad wolf!"

Meier brushed past some bad guys with the girl until he thought there was a small room at the end of the counter. Just before the end, a sickle-bearded Genghis Khan type perched on a stool like a gnome. Meier pushed forward cautiously.

The sickle-bearded man jerked around. "What do you want here? -" "I need two drinks!" answered Meier.

"Get out! "

Meier insisted: "Two drinks, then I'll go."

"Get away! - If you don't crumble from here, you'll be in the emergency room tomorrow ..."

Anita tugged on Meier's arm. Come on, I'll find a place. Don't get into an argument. "

Meier thought it wise to follow the girl. He deliberately overlooked the sickle-bearded man's futile attempt to give him a leg while he was leaving.

"Stand here in the corner, I'll get you right away! " Anita pushed Meier into a quiet alcove. "I ask about Johnny and if he is there we have a place for both of us at the same time ..."

With a gesture of caution, she hurried off.

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Meier nodded wordlessly. Left alone, he looked around. There was no question of an overview of the large room. Clouds of smoke bathed in red light made him cough violently. Not far from him, some guys were hanging around a one-armed bandit who ate coins and never released anything. Not far from there a music box blared loudly. Here the scenery was wilder than in his old master discotheque and the whole atmosphere was loaded with crackling tension that indicated danger. Like a port on the anarcho scene that even the rough Suzuki Jack had warned of. Real punks, with all evil and brutal written on their faces, hung or sat around. Vodka and whiskey were the mother water for their tangled rotations of thought. Others were content with the sickly booze of the disintegrating American lifestyle and poured a lot of rum to pirate-like dreams. The hopeless nihilism was at home here.

A short-cut waitress came by. She stopped, looked at him and asked: "Have a drink? -"

"I would like that, but I can't find a free table for myself and my bee. And the counter stools don't want me there ..."

"We'll have that in a moment," she replied. She simply took his hand and led him to a nearby table, where there were just two places left. On the other two chairs sat bums that looked unfriendly.

"Here! " Instructed the waitress Meier. "Anyone can use these chairs!" She looked at the bum challenging. "What should I bring?" she asked Meier.

"Two beer!" he demanded, pointing to the bottles of those sitting with him who apparently had Monetenebbe.

"Mind? -" he asked carefully and sat down slowly. Both nodded grumpily. They crouched in front of him, silently lost

in an illusory world around them. They offered him the image of a social damnation in a dead end that had become a labyrinth for them.

Before the beer came, Anita reappeared. With her had come a man who exuded dangerous animality and had hard eyes. Meier's sixth sense rang the alarm. If he had been an animal, his back hair would have bristled.

The man looked at Meier sharply, then said to the bums: "Pull back where the burro is and let you have two whiskeys. I'll take them! - But hops - hops! -"

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The addressees kept a straight face. They rose like beaten dogs, took their beers and slipped away. The man sat down on one of the vacant chairs, Anita too.

"Your blonde plant told me that you were in a bad way and wanted a job. - What do you imagine? " " Meier scrutinized, he added: " We have neither an employment agency nor a merciful convent. But sometimes I let myself be persuaded to pull someone's hair out of a puddle. "

Meier looked at the girl almost helplessly.

"He's still going to school," she interjected in his place. "His age is working for the coals so that he can become a brain once. So he sits in a cage and has no pink-pink."

Biter-Johnny's eyes flashed. "Oh, should you study? -" His forehead wrinkled. "Tell Sonnyboy, which chair are you sitting in politically? - Are you already organized somewhere? - -"

Meier got a queasy feeling again. He felt like a trap. Blinking embarrassed with his eyes, he replied: "I always have to stick my nose in the textbooks and let the teachers keep asking me. There is no special class about Marx and Lenin. I am a proletarian in the bourgeoisie, but nothing more in this."

Biter -Johnny grunted. The waitress came and put the beer down. "You're really a poor dog," said Johnny. He pointed the two bottles brought. "If you are clever, you can afford more. Now and then I can use brains. How do you want it to be? - If you want to bring material to the people, then you have to be very careful. If you go up there, nobody will help you. - And whoever chats has a short life. And if you don't like it, you can become a world improver. You may be able to find a political connection where there is a crumb from time to time. "

Meier showed astonishment. "Why is that? -"

Biter-Johnny looked impenetrable. Then he said playfully: "There is a political group that accepts selected members. If

you jump in there, you are taken care of. You also get study leave, but you can't get out anymore. Everything has its price ..."

The girl shifted uneasily in her chair. Johnny overlooked it and asked: "You know Crazy-Harry? -"

"Yes, free - of course," she admitted, stammering slightly. Then suddenly she got up. "I'll be right back! ..."

"Stupid goat," Johnny chided after her.

Meier's eyes widened. When he heard the word 'faction group' his imagination leapt forward. That sounded absolutely right after an army faction from the anarcho milieu. Should there be a key that was related to Graff's kidnapping? -

Beißer-Johnny misinterpreted Meier's eyes. "Are you scared, Sonnyboy? -"

Meier swallowed. He was really scared but didn't want to show it. He took a long pull on his beer glass, then evasively asked, "Who is Crazy-Harry Anita knows? -"

"You will get to know him when you have made your choice. He eats your skin and bald head if you want to go to his faction, before that you are a zero for him. So don't ask him. " " There was a pause .

Now the girl came back.

Beißer-Johnny looked at her and said: "I gave your bald man the choice. He can decide what he wants. But if he asks you about Crazy-Harry , then hold your beak, understood! -"

"I won't ask you," said Meier. "I know that too much curiosity is unhealthy."

Beißer-Johnny showed his predator teeth. "You have good assets for a brain. With a lot of cleverness you live a long time ..."

Meier was flattered. Then he added slowly and deliberately: "I will have some difficult exams at school in the next few days. In addition, my teachers are not green to me. I have concerns for the next few days. So I want to make my choice first when everything is over ... "

"You can have a thinking vacation , " said Beißer-Johnny , standing up. "Then make your choice alone and come when the time comes. And remember: Those who leave Paradise go into a hostile environment. And only those who can remain silent will find a port here. So stay on your tongue, Sonny boy! "

The last words had sounded like a threat. With that, Biter disappeared under the swaths that clouded the room.

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The girl was suddenly intimidated. "Maier," she begged, "I think we should get out of here! ..."

Meier nodded wordlessly. He felt a slight gag in his throat. He had imagined his heroic role more simply and now he had carelessly got into the devil's kitchen. He was thinking of Wulff, who once said that to overcome fear, you had to get rid of the inner bastard. He swallowed and looked for the waitress. As if on request, she stood at the next table as if enchanted to take an order.

"Numbers!"

"Already paid," she laughed gently and hurried away.

"It's part of Johnny's moods," Anita murmured, pushing toward the exit.

When both of them passed the counter, the sickle-bearded man suddenly got up and walked them a few steps. With a wicked grin, he said: "I said a while ago that you should get out of there bald man! - I can no longer scalp you because your shaggles are already on a pile of manure. But since you are deaf too, I will be a rabbit ear cut off!" He suddenly held a spring knife in his hand and grabbed Meier by the lapel.

Anita gave a sharp cry. Then she pushed in front of Meier with a quick sentence: "He didn't do anything to anyone! " Her voice was loud and shrill.

The sickle beard laughed loudly. He pulled Meier all the way to himself: "I don't like to be freaked out. I said earlier that you shouldn't just get off the counter, but out of the bar! Didn't you get the rabbit mouse? -"

Suddenly there was a sharp whistle through the room. At the same time, a muscle protector emerged from the background of the room. He pushed ruthlessly through the crowd until he stood in front of the sickle-bearded man. "Leave the little one alone, you basement dwarf. - He's sitting on Johnny's steamer! - And give the pinch away if you don't want to fly on the street to clean the moon!"

The person addressed narrowed eyes. His face was angry, but he obeyed. Putting the knife in his pocket, he growled back: "I don't like it when strangers appear here without us. You should be grateful for that when I take care of it. But when Johnny sends his dogs out, he fits me of course. "

Looking at Meier, he added: "You have a lot of pig to get Johnny's blessing. Go with your dug one

Count snail asterisk. Or are you dead trousers? - " Then he squinted at Beißers Gorilla:" Let's fetz! ... "

The bull only showed his teeth. As he turned to leave, he suddenly flipped around and rammed his sickle beard into the stomach area. "Don't puke right away, you cheap Mongolian imitation. Always give and take - that will keep the balance!" He rolled like a turkey and stalked away.

The sickle beard crept back to the counter in a slightly curved position. He now looked like a beaten dog.

"Now get out of here!" Meier grabbed the girl and pulled her out of the bar. -

It was raining heavier on the street now. Blue-black clouds drifted across the sky and the wet asphalt only reflected the city lights. An old, rickety Renault came by, dipped its wheels in a puddle and splashed dirty water on the people running by.

"Bowls!" Meier said. He had turned up his skirt collar. The girl had her long scarf wrapped around her head and snuggled close to her companion.

"Should I bring you back to our regular disco or home?" asked Meier.

Anita looked at him: "What do you choose? -"

"I definitely have to go home. Otherwise it will be too late and it will be enough for today."

"Maybe it was wrong that I dragged you to 'Paradise'," she said, entering. "I know that all sorts of people have found shelter there and that crooked things are being shot. I was only thinking of Beißer-Johnny to help you. He is one of the big bosses, but not as hot as the others. Stuff Deal is of course risky, but not as annoying as the other things. Don't get wedged for the faction. I'm afraid of that.

There are a lot of sharp dogs that don't shy away from anything. They always say the left needs Pinke so that the anarcho is not forgotten. And if someone from the establishment goes into the new class struggle, then only good things have happened to him. Because those who die earlier are dead longer ... "

"It's pretty cynical," Meier said thoughtfully. "Do you think that they also use criminal means? -"

"Certainly," replied Anita. She looked around cautiously to see if someone behind her hadn't heard the words. "You are kidding

seemingly harmless sayings, such as: cyclists from all countries unite, we have nothing to lose but the chains. But they're designed for violence! "

"Perhaps the sickle beard also belongs to the faction," said Meier. "It is possible," she replied. "I don't know exactly."

They turned the next corner. "I'll take you home," he said. "Show me the way!"

After a few steps she nudged him: "My emotional computer tells me that you are actually not part of our world. Do you like me? -"

Meier looked at her in astonishment. "Why are you asking that right now?"

"Because I feel comfortable in your company. You are not as vulgar and crude as the other rascals. And I like that!"

"It's a matter of education," he distracted. "My father is a simple worker, but very righteous. And since I got some of it, I can also stay at school."

"And because you always have to buff, you probably don't have a girl either. In the disco, the alkins and oilers say that everyone has to have a bride. You always hear that, too?"

"Sure, it crept into my ear canal. Whose bride girl are you? -"

"I don't belong to anyone," she replied. "I dropped the colamucki. He puked me too much. He was also a sneak without guts."

"You're lonely like me now," giggled Meier.

"You don't have to be lonely," she retorted suggestively. "I asked you something earlier." And she snapped: "The Mica Molly always says that women need men just as much as fish need a tricycle!"

"Is that a smart goat," mocked

Meier. Anita looked at him

cheerfully. "How you mean..."

Both were silent. After a few minutes the girl stopped in front of an inconspicuous old building. "I'm at home here!"

Now Meier pushed around. "Actually, I have to thank you for taking me to Johnny in the predator cave. I know that you mean well and want to help me. I will think carefully about what I can risk in the next few days . "

The girl suddenly howled. Meier looked at her helplessly.

"I shouldn't have brought you to Paradise at all," she sobbed. "You are not one of those types! - You all tolerate you in the disco, but you never got warm there. You are not a fellow and not a proletarian." She drummed his right fist against his chest. I've already told you that I like you. But you're like a stranger. "Suddenly she turned and ran into the hallway.

Meier looked puzzled. Then he called into the hall: "I'll meet you again in the disco, Anita! - bye! -"

He stopped at the front gate for a few minutes. He was unsure of what to do now. That day had messed him up. Now he was thinking about what it was all about. He gave himself a jerk and made his way to Wulff's apartment.

The rain had subsided. Road traffic also decreased and indicated the late evening hours. Nevertheless, Meier hit a few hooks and pretended to go aimlessly to disguise his destination.

When he finally rang the bell at Wulff's apartment door, he faced a startled school friend. The latter initially stared at his bald head and did not recognize him immediately. Only when he started to apologize for the late arrival did Wulff find words again.

"Sorry! - Come in, I'll take you to my room. You can tell me why you're walking around with a Martian head now."

Meier smiled sourly. He looked around again to see if there was no one else in the stairwell, then entered and followed his new friend into his room.

A few minutes later, Wulff Meier's report was heard.

"I have," concluded Meier, "maybe a thriving fantasy. But there are the most unlikely coincidences in this world, isn't there? - Although a crocodile has never been eaten by a frog, it is certain that it will one day Frog hopped out of a crocodile's throat. "

"You already have a strange reasoning, Teddy, but basically I think like you. That adds up to two fantasies that both go the same way and can lead to a hot lead. You are only ahead of me as an actor because You run after the imagination! " Wulff got up and

added, "Wait a minute, I want to call my father."

Meier just nodded. Left alone, he shifted uneasily in his chair. He feared being laughed at by older people.

When Director Wulff came into the room with his son, Meier jumped up.

"My son Heinz gave me a brief hint that you went in search of traces in the Graff affair. Why don't you sit down and tell me!" Old Wulff's face was friendly and he sat down on a stool. He overlooked the shaved head.

Meier lost his shyness. Becoming increasingly fluent, he described his visits to the local area and the conversation notes that had fallen in 'Paradise', which he supplemented with his guesswork. In the end he added: "It may be fantasy, but ..."

The director waved. "A lot started as a fantasy and then became a reality. Remember that literary fantasies like Jules Verne, for example, are now clairvoyants! - And I think it's great when a young person does something and is not afraid of his To take a view. " He looked thoughtfully at the young guest. "I was so enterprising when I was young. And as far as the word 'fantasy' is concerned, you don't have to worry about not being taken seriously. Sometimes fantasies are nothing more than juggler pictures of a previous reality, comparable to a mirage Then people are fooled by realities! - " He got up seriously and added:" We will speak to Commissioner Bergmann! - I will try to reach him now. If he is no longer in office, he will certainly be reachable privately. "

"I'm sure he'll laugh at me." Meier grimaced.

"Hardly," calmed old Wulff. "Wait for me to come back." The director left the room and the minutes passed hers Clock circles. He returned after ten rounds of hands. His face expressed satisfaction. He passed my hand soothingly over Meier's smooth head. "Detective Superintendent Bergmann will appear here shortly. I reached him through the office at home. While I'm waiting, my wife will bring a small snack." He turned back to

Go. "See you later!..."

"You have a magnificent old gentleman," said Meier to his classmate. "My age is good too, just he has a different kind. "

"Most fathers are good," confirmed Wulff. "You just have to understand them in their own way."

When Wulff's mother came and brought sandwiches and tea, she found the two school friends in a lively conversation.

Time moved on again. This time the minute hand ran thirty times across the round field until the bell finally rang. And

immediately afterwards old Wulff came in with the official.

Meier had to repeat his report again. This time the description ran like a tape. When he had finished, the inspector shook his head.

"Incredible," said Bergmann, "what today's youth can afford! - " He looked at the director sitting next to him." A student goes to a bar that is known to the police and is avoided. Not even our police officers and officers go in there. And this young Parzival goes into the underworld as simply as if it were a cinema show and tries to do research on a hell of a floor. Just unbelievable! - "

Meier grinned.

The Commissioner turned to him: you have to be very careful now, young man! - I take everything very seriously. Whatever happens, you shouldn't be suspicious. I myself will see to it that everything happens so that clues are blurred. We have routine for such things. Tell your acquaintances that you have to do a lot of buffing in the next few days because you have exams at your neck. You understand that. And if, contrary to expectations, we find what we are looking for in our surveys, then you have done a heroic deed, although this is also associated with great recklessness at your age. But no matter how you look at it, not many people your age have as much guts as you do today! - "

"I only entered a lousy place to chase after a vague idea. There was nothing more," Meier modestly resisted.

"I see it differently," said the Commissioner. "And now nothing but silence in the forest!" he commanded with his index finger raised.

"Yes, Commissioner! - Can I go now?" Meier saw the director at.

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"Go, Meier! - We'll still have a chance to talk later."

When Meier left, he heard the police officer say: "A brave boy! - thunderstorm ..."

III. THE HARVEST OF EVIL

"Grow in the storm!
The storm is the
school, it hardens
the bones and
nourishes them with
Mark. Grow in the
storm!

Love the storm! Life
is storm, and only
the one who has
experienced the
storm has lived.
Love the storm! "

From Iceland

The next day was quiet. The morning papers brought the new events from far and near. The Graff kidnapping case only took place in secondary columns, as there was no new evidence. Neither was there any further contact between Graff's parents and the extortionists.

There was constant tension in the kidnapped school class. The professors showed serious faces and even Trinek stood out due to restraint. There was only a loud hailoh the morning before class when Meier showed up with his bald head.

"My God, what a record!" squeaked Wuschelkopf-Babsy, smirking. "And polished to a high gloss!"

"That was agreed at the last school meeting," Meier said.

"Leave our teddy alone!" Wulff cut off any further teasing. "His habit corresponds to his role as a class detective. It is the second victim he has made with his head."

"Acknowledged," Snout-Charly confirmed. He added a little maliciously: "Has our sniffer dog already read the dog newspaper on the next corner of the house? -"

"Don't mess up Meier's hurdles!" Wulff rebuked him. "Leave an unnecessary question. If our teddy has something to report, he'll open his mouth." -

Nothing was heard of the Graff family at school either. Nobody knew how things were going.

The following days also brought nothing new, the mass media only published journalist chatter with contradicting overlapping speculations.

On the fifth day, however, the bomb exploded.

The printed mass media got their big day for gaudy headlines. "Student Graff is free", "Police raid liberates Graff", "Break terrorists," "Kidnapped liberated" and other similar headlines competed for public interest. The first short reports also came through in the announcements.

Specifically, it was then said that the ongoing police investigation, without the knowledge of Graff's parents, who were still negotiating over calls, had led to a hot trail, which subsequently prompted a surprising police operation. Eventually, an old, abandoned factory building on the outskirts of the city found a shelter of shady elements in which the young Graff was imprisoned and discovered. Two members of a gang were arrested on the spot in a lightning operation. Additional members are currently being searched for. The kidnapped person was somewhat weak and was taken to a hospital for an examination. In a first questioning, he stated that, according to the statements he had heard, it was a radical leftist faction that needed money for weapons. Further reports are promised.

When Meier read the first reports, he trembled. That was the first reaction after days of high tension. He'd slept badly since schooling, had done schoolwork, and didn't know how things were going. It was also unclear to him whether he had a share in the success of the liberation action.

On the same day, Wulff and Professor Höhne went to Graff's parents to convey the congratulations to the class. When they called in, they learned that young Graff was fine and that he only had to spend a day or two in the hospital. No health damage was found and he was given tonics because he had been poorly fed.

One night passed and brought the next day. The class nausea Trinek had the first lesson when Meier was back in

the executive office was called. He shrugged and left the room.

When he entered the principal's room, he found his class leader and criminal superintendent Berger there. He hesitated stand at the door.

"Come closer, Meier," urged the director. "You have nothing to fear. On the contrary!"

"I don't know why I should be afraid either, Mister Director. - I didn't do anything," he added mischievously.

"And whether you did anything!" the commissioner continued. "We owe it to you that we were able to find the trail to your classmate Graff so quickly. I sent you to the management to be able to give you this message. In the interests of your safety, I would not like to use your example in the There is also a silent heroism with which you have to be alone. But I would like to thank you at least in front of your school management for your decisive help. And here - " Berger took a package from the table," I present to you as modest attention a nice atlas for which my colleagues and I collected. They deserve to be in the newspapers too, but as I said - "

Now the director stepped forward and shook hands with Meier. "Commissioner Berger has already told me about your heroic sins. Unfortunately, I have to refrain from public commendation because of the information about your safety, but I will inform the faculty of your courage and commitment so that the staff knows what we owe you!"

Meier just nodded. When he felt the director's hand on his shoulder, he was embarrassed. Playing lambs, he said goodbye a bit and pulled away in a hurry.

Curious eyes met him in the class. But he took his place silently and with his face closed. Only Wulff smiled knowingly.

A solemn class reunion took place for the young Graff at Zeller on Friday of the following week. Senior Study Councilor Höhne and two other professors were also invited. Graff, fresh and happy again, feeling proud in the center of interest, had to report:

"I want to save myself a long introduction," he began.

"Gift! " Cried Snout-Charly. But this time he was badly received. Those present grumbled.

"So! " Graff took another breath. "It just started that I still had my eyes on the beautiful Susi from our city pharmacist when suddenly an old, rickety car stopped next to me, a rocker guy jumped out and held a long knife in front of me. Before I get it right When he came to his senses, what the whole thing was supposed to be, this rascal took me by the skirt, pulled me all the way, still waving his kitchen sword, and pushed me to the open car door, pointing to the back seats, where a bad guy was already who grabbed me with her claws and dragged me into the car, helped by the knife swivel with a knee kick that made me tumble properly. Then the gripper hurriedly got into

the front passenger seat, slammed the door and it drove Go on the cart. Nobody on the street seemed to have noticed anything. Apparently nobody was right behind me. Then I looked at the driver who must have come from the jungle. He looked terrible h neglected, had an orangutan hairstyle and stank like the litter box in our neighbor's apartment. - "

"Euhhh ..." came from the background where Wuschelkopf-Babsy was sitting. Calls for silence followed immediately .

Graff continued unmoved: "As soon as I was sitting in this old tin bucket, my companion tied a dirty car rag in front of my face that completely blocked my view. This rag also didn't smell of lilac from Chanel. Then he hissed at me that he would cut my neck if I started screaming, grotesquely he made me feel a pistol, and then the brothers drove somewhere around with their rattled vehicle so that I hardly knew where the right and left were For a while I mumbled through the rag and asked my neighbor what was going to happen to me. I immediately got a hard knock in the side and the word 'shut up' in my ear, so I stayed calm. I only heard like the two guys spoke in the front of the car, one of whom said that if the faction continued to strike, the bullies would soon be fed everywhere, and then they boasted that everything was simple and that the brains of the establishment would soon go into spirit barrels. They were wild sayings. But I couldn't do anything with that. A little later the bucket rumbled across uneven terrain, then stopped suddenly. I hit my nose in the front seat as I flew forward. Then the door was opened and I was pushed outside. I was afraid, my head rudely on the floor

to land, but the passenger type caught me. This guy didn't smell like the driver. I wanted to pull the rag off my face, but I got a hard slap on the arm immediately. I was then led into a house where I was pushed further down a cellar staircase and struggled to stay on my feet. Now the rag was removed from my face and my nose changed from oil smell to cellar air. In this way I ended up in a hole in the room that was a real garbage room. A small window was so dirty that you could no longer look out and dusty cobwebs hung around the frame. Then the knife sweeper showed me a folding bed with a straw sack and a blanket smelling of moth powder. The driver had turned on the light and I saw a half-blind light bulb hanging from a cable wire on the brick ceiling. Then I discovered two more iron beds, a table, a bench and two chairs. There were a

few beer cans on the table top, and in a corner there were probably a few dozen empty ones on the floor. It was like a real robber's den from a scary movie. Now I waited how it went on ... "

"But were you already excited? -" Meier called between them and grinned. "Of course," Graff admitted instantly.

"You too would have one

in such a situation no may chants. The guys then cheered on the seats and just left me standing there. Then I sneaked over to the bed assigned to me and lay down silently on the moth powder scent. What else should I have done? - I started to doze and the gang chatted continuously. So in between I heard her fluff from the glorious start of a world-changing total revolution. They said they were big like a kraal full of naked negroes. Equipped with enough weapons, they believe that terrorist operations can cripple any order. They talked about completely destroying everything that had existed through chaos, so that a new paradise of true socialism could emerge. -

Chaos and anarchy are so firmly anchored in their delusions that they pose a threat to the existing order. They want to use criminal means to raise the money for their arms purchases, which they would get through dark channels from the political agent scene. They behaved like drug addicts that night and cheered

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with phrases mutually high. Then when one of them called out to me that my father, too, had to contribute his contribution to the world revolution with a nice chunk of money, I was made to listen. They laughed frenetically and derisively. Now I knew that extortion was also part of the chaotic philosophy. Beer cans and a bottle of brandy were the brainwaves of this annoying mouth disease. In their half-douche they threw me a beer can, which I almost drank on a train. After a while one of the basement heroes left. After him, a retarded man locked the door from the inside with a large padlock, put the key in, grinned at me maliciously, and afterwards both guys threw themselves on the other two beds. I tried to sleep now, but remained in a restless half-sleep for a long time. Several times I heard the empty cans rattling in the corner as new ones were thrown in. Each of them seemed to have a blister like a camel. Then the light was turned off and I finally fell asleep in the dark. - " Graff took a little break from art.

"I was up very early in the morning. It was six past my watch and the two guys were still asleep. The cat-clop scented snore like a sawmill and the other looked like a bundle of rags that a pair of legs looked out of. Now I had also noticed that I had to breathe bad air. The cellar stank. I had no choice but to stare at the ceiling and wait and see how it went on. Somehow I had to fall asleep again until I started to rumble. I was immediately wide awake and saw that the two watchdogs sat down at the table and opened beer cans again, and when they got to the point that I was watching them, I also got a can, and then they threw me another piece of bread and an apple I would have liked nothing more than a large cup of warm coffee at this very moment. A cold breakfast should have become a habit for the two table stools they hurriedly offered me a cigarette, but I refused. When they spoke to me, they always said 'little one' to me. When speaking, they used words that I only understood in meaning. Certainly from a threepenny opera milieu. Later one of the two watchdogs unlocked the basement door, gave the key to the second, and went away. At that moment I was thinking of the possibility of trying to escape. The

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Those who had stayed behind had lit a cigarette, then threw themselves on the squeaky bed without taking their eyes off me. He must have been clairvoyant, because he said to me: "Don't try anything, little one, otherwise I'll cut your nose off!" - Then he added something ordinary, as it seems to be common among rascals. He showed me a kind of scout knife and a grinning smile when he said: "If you stay peaceful and your age doesn't bother you, you will soon be able to go home to mommy! " - When I hadn't given him an answer, he lifted him off Floor a pocket radio and set a music program. It went on like that for a while. The excursion bird came back just before one o'clock in the afternoon and brought along a sickle-bearded companion. - "

"Aha -!" Meier exclaimed, but nobody noticed the interjection. Graff went on to say: "The bird that had flown out had his

When he returned he brought a box with him, which he put on the table, and after taking out bread, sausages and other things, he stacked a few layers of beer cans. It appeared that beer was the staple food of these mini-revolutionaries. In general, the chaotic drink is supposed to be Coca-Cola with rum. I also got my share and this time I was already really

hungry, so I was happy to be able to eat the robber's meal. The new man with the sickle beard who came with him was a bad guy. He also made great speeches and in between he always teased me until he was rebuked by the other two. He had previously kicked my shin because I didn't answer his taunts. After the cellar meal, other watchdogs came as a transfer and I was glad that the Genghis Khan copy went away. The new group cared little about me. They played cards and also sucked on the beer cans. The guys had a lot of fuss. God knows where he came from. The next morning they showed themselves malicious. They didn't give me anything to eat and I was careful not to ask for anything. Apparently they thought that my father would run after them with a requested sum and that he would have stacked enough money in bags at home. After all, it was primitive fellows who spoke loudly about a world revolution, that they would make blood sausages out of the capitalist sows, and that even the Marx troops had to be cleaned because

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there was an impoverishment there. In this key it went so far that it soon got boring to listen to them. Every now and then these combat faction wood soldiers whispered without my having any idea why. I wasn't interested in their chatter anyway. I was all the more worried about my parents and hid my restlessness as much as possible. After all, they were left-wing terrorists who could be trusted to do a lot. "

Graff coughed briefly, then continued: Despite the changing feelings between dullness and worry in this foul world, I always counted the slowly passing hours and did not dare to calculate even in days. I was transported to another world.

These guys around me stole, paradoxically, tons of Americanisms for their messed-up language jargon, which they hated capitalist Americans, and which they also tried to build up more expressively through Supers to the superlatives because they lacked the language of a clear mind.

They were fueled by the strangest self-realization theories of self-ill psychiatrists and felt like they came from a psychological mud bath that smelled not of pure bog but of putrefaction. Here I got to know the miasm of sick people, whose supposed world-improving paradise is the way to a chaotic hell. This pathological person, who gave birth to depravity, can only come from demeaned creatures. I asked

myself who is responsible for the creation of a confusing thought process that leads to the disinhibition of people and hits them with blindness. "

Graff paused with a deep breath. With a flickering hand movement he continued: "With such thoughts and considerations I adjusted myself to the environment. I tried to find out where the roots of this slippery illusory world lay, which pierce our existence like thorns. The question grew more and more in me after the who and what as the instigator of evil. Every being and work has its law in the cause. Of course the answer to this question was already anticipated. But in this answer there was already a new question in the background.

In the middle of such a pondering, where there was no sense of time for me, I suddenly heard dog barking, whistling and rumbling. My guards, who spent hours chasing their already monotonous sayings and wallowed in fantasies-

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became pale as the waning moon. At first they stood like cardboard soldiers. Then everything went very fast. A dog barked in front of the basement door, someone tried to open the door, but was prevented by the padlock on the inside. Calls came in through the narrow gap and then came the order to open.

Now I also noticed that my watchdogs got scared. In any case, they were not from the slap of people who stood on barricades with Jacobin hats. Both of them shouted over the noise that one should not shoot. And of all people, whose mouths had previously spilled the most zeal for revolution, jumped zigzag like a kangaroo to the door and trembled fumbling at the lock before opening it. A kick from outside helped open the door and the trembling howled to the ground. Several policemen entered the room above him. All of them had submachine guns ready and shouted "hands up!" -

Of course I made myself known. One of the policemen asked me if I was injured, which I thankfully could not. The guys were placed on the basement wall and scanned for weapons. They had pistols and knives with them. One of them even wore a shoulder holster like a real professional from the gangster world of American crime novels.

"And that was the end of my involuntary adventure," Graff concluded. "I was then led out of the basement, feeling very

weak on my feet. When I got outside, I took a few deep breaths to get the hideous smell out of my lungs. And then I was still hungry a stray dog that only occasionally found something in a trash. And as for beer, I can't smell it for a while. In the hospital they did a lot of trara about me, so that I was even happy when I was could go home. And that's the end of the political thriller! - "

There was a loud hailoh among the students.

Professor Hühne, who was considered the father of the class, stood up and asked for rest. In a few words, he congratulated Graff on the happy outcome of the exciting events. Then he put on a fine prankster face and promised him a top grade for the almost newspaper-ready lecture. He turned to the students: "Graff's behavior has been exemplary! - In a time like this, from one day to the next the most improbable can come up to us. We are now in a lot

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must experience dramatically that our environment is not an island of the blessed. We have a hard reality ahead of us. We have to be able to meet everything that is to come. And this also challenges our thinking. Graff pulled the application out of it and asked himself the big question of where and why. If you have uncovered the roots of evil that have now come to the question, then you will also recognize that there is a hard duty to stand up for the good and to face the chaos! - "

"Perform, perform!" exclaimed the students in the choir.

Hühne waved it off. "Today is Graff's big day in our group. We will see further later. For the time being, be content when we learn history. I keep my promises. " He stood up. "Tomorrow is school day and that's why I'm starting to go. - Goodbye! - " He left the room, followed by his two colleagues.

Now the students were carefree among themselves. Graff was struggling to deal with the questions pounding down on him. Only Meier stayed calmly in his seat until Graff noticed him. He looked at him with wide eyes and called: "Hey, Teddy, what do you look like? Now you only notice me. Did you become a Buddhist monk? - "

Meier grinned cheerfully, but remained silent.

Wuschelkopf-Babsy made himself important. Turning to Graff, she said: "Meierteddy went to the head-shear again because of you, to find a trace to you as a detective. - " She hesitated, touched her head and turned to Wulff: "Ogottogott, - we shouldn't ask, because Meierchen would tell us about his sensing activity in good time! - How about it? - "

Meier continued to show his simple-looking grin. Then he said in Wulff's place: "With my punk head, I let myself be seen and admired again in my old regular disco. In the process, I also learned that our dear Graff was kidnapped. That coincided with my knowledge ..."

"You want to take my arm!" Babsy shrieked.

"Not on the arm, anywhere else," replied Meier suggestively.

The class howled like a litter of puppies. Babsy was outraged and punched Meier.

"Keep talking!" demanded Snout Charly.

"I can't say more now," he replied when he saw Wulff's warning looks. "I have the disco home

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Nis said that I would have liked to know where Graff was and everyone assured me with great sympathy that they would also have liked to know ... "

"Very successful," mocked Babsy. The class laughed again.

Now Wulff got up. "Leave the mockery! - A few days ago you admired Meier, raised money and wished him success. And he did not disappoint us! - He did his part and did some things for Graff's liberation. I can't say more now. Leave it at that stop and put your curiosity aside. "

"Protest!" crowed Babsy. "Why this secrecy about our billiard ball? "

Now Meier's grin was suddenly gone. "I want to tell you," he said. "What Wulff described as a contribution was only a small pebble on the path of the police surveys. And the police forbade me to talk about it. There will be reasons for that. And the main thing is that Graff is safe in ours again Middle is. Or? - "

"Correct!" Wulff confirmed. "Incidentally, there have been a number of arrests after the latest media reports. One of the kidnappers has softened and betrayed accomplices who were still free. According to the police reports, the other detainees have proven to be tough, as was the case in the relevant jargon called."

"It fits the picture I got of these guys," Graff said. As long as there is no shooting or blows, they are always snappy and cheeky. But at the first nudge on the nose, they start crying like kicked dogs and babble down their learned lesson on human rights and democratic freedoms. But if they are released after a conviction, then God have mercy on those who sang. If they

don't brutally kill him afterwards, my name will no longer be Graff but Camisole.

"Ha! - It is dawning on me now because of meierchen," cried Schnauzen- Charly. "Let us drink Lethe, the potion of forgetfulness! - Until the day breaks ..." He swung out in a theatrical arm movement and tortured himself to show a serious face.

"Dussel!" Babsy said angrily.

Meier now turned to Graff: "In describing your experience, you broached the train of thought that this political phenomenon of the left ultras with a criminal scene is one

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there would be root far in the background. How far did you get with your guesses? - "

"I only stuck to my attempts because I was just breathing. Then I still have some catching up to do at school, because every day is a failure. But I will still deal very thoroughly with environmental issues."

"I can help Graff with this!" the pale Rohde remembered. "My father has relevant books that I have already read. He told me that there are currently hardly any German authors who call things by their real names, because otherwise they would immediately be demonized as fascistoid, like the Trinek in the It is now mostly Americans who have been observing and studying the world's political developments since the turn of the century, working together with historians and newspaper people, and when Gary Allen's book "The Insiders" came out, it became a bestseller It was a runaway bestseller , which saw a print run of more than five million copies, and then wrote other books such as "The Rockefeller Papers" and others, followed by the American Des Griffins with the books "The Rulers" and "Planet der Sklaven ". They were also published in German translation by a German publisher for exceptional publications. Strangely enough, they dive chewing m in bookstores. This is undoubtedly evidence of the global interdependencies of forces that Gary calls insiders. The author showed how communism was supported by high finance right from the start. And the communists in turn promote the chaos. Other sources show that the German industrialists Schleyer and Ponto were murdered on behalf of the insiders because the independent German competition on the world market became uncomfortable. In the case of Ponto, the contract to build a nuclear power plant in Brazil was given to Germany! Contact persons from the agent area supported

the red factions, whose weapons stocks mostly come from beyond the Iron Curtain. The chaotic growth and the terror scenes are no accident. It's part of a global strategy! "

Graff jumped up excitedly and the other students stared at Rohde with wide eyes ah.

"Hey, Rohde," gasped Graff, "what kind of strange bird are you? - We've all been going from class to class for a long time now -

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and in this long time you play a quiet breeder. We have been talking about such things for a while and you are holding back with your knowledge. Damn it, bring us a list of those books so we can buy the stuff! "

"Don't prune at me," Rohde defended himself. You and the others too, you have experienced it with the example of the lousy Trinek, as it is in schools today. Before the big crash around Caesar, we all recognized how manipulation is common, but each of us kept our mouths shut and only thought of our part. I may know more than you think, but why should I dance alone on the ice like a donkey? - "

"It's all right, Rhode," cried Charly. "We are eager to hear more! - You have now put a light on us. - Now I also understand what the battered Baader-Meinhof gang was about to kill the Schleyer. A political thriller with masterminds in the dark. That's the way it is, isn't it? "

"Exactly!" Rohde nodded. "This gang was also a tool. All chaots were supposed to change the existing order and liquidate the layers of intelligence in a temporary state of anarchy, so that a planned slave state of the day after tomorrow with a unitary proletariat creates a resistance-free state, the rulers of which are then the great insider Architects with one world government. The economic multinationals and world trusts of today, the UN and the computer datas in the individual countries are all forerunners of this great planning. Maybe I can get my father to tell more about it. "

"There is more light hidden in our class than we suspected," said Wulff, pointing to Rohde. Turning to him, he added: "You are also a knowing rebel!"

"We are all rebels!" cried Schnauzen-Charly enthusiastically and stamped his foot enthusiastically several times. "We all! ..."

"And that started because the trinek kicked a sleeping lion," said Zeller dryly to the east, who was sitting next to him.

East looked solemn. "Those who sow storms will feel storms. And we will be the big storm! "

Meier was also on the way home.

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It was a quiet evening and the new moon silvered the roofs of the houses. Only a light breeze swept over the city and made small pieces of paper dance like flakes on the asphalt. Two dogs had clashed on a street corner and two older women were trying to calm the vicious barking animals. Moderate road traffic indicated the beginning of the night. Some punk figures crept peacefully along the row of houses and a young couple leaned devoured in the semidarkness of a Tornische. The eyes of light sparkling from the many windows covered the cold silvery white of the moon with a warm glow.

"Teddy bear! -"

Meier looked up from his pensiveness as he walked. Anita stood in front of a brightly lit shoe store display. The glow of light made her eyes sparkle like little stars and with a mischievous smile she called to him: "Oh, how nice to see you again! The grips mill still leaves you little free time? -" She went up to him and took it his arm. "I was worried about you, Sunny! - I would like to tell you right away: in the 'Paradise' bar Polente was two or three times and checked everyone present. In doing so, they picked up a hash dealer, the stuff on him And now the regulars are all bitter and puzzling over why the snoopers have suddenly entered their previously quiet oasis. Beißer-Johnny said that the red city faction was the author of the kidnapping story and that it was naive and idiocy had laid a broad trail, with the 'Paradise' also lying on the way of the inquiries. And then there was a murmur who suggested that one should check out the young green vegetables among the less well-known local visitors that I had to Johnny It could be that an informer was playing in there too. "

"What a crap!" Meier exclaimed. But he felt that he was getting pale.

The girl ignored the interjection and continued: "Then Johnny put me in prayer and asked about you. Of course I told him that you are a poor chicken and have as little relationship to the Polente as a pregnant virgin to an earthly father. And I myself would have to be suspected ... "

Meier stared at her. "And what did the biter-Johnny say? -"

Anita squeezed his hand. "At first he blinked his eyes so funny, but then he got a laughing spell. That was the end of it. When he left, he said that if you are at peace with yourself, you can always come to him with me." She stopped and held Meier back: "Teddy bear, but I don't want you to go to him. Stay away from the 'Paradise' and the Hashmen. If you don't have any money, you can still come to our main shack. I have that much it's enough for both of us! "

"This is out of the question," replied Meier. His face was clearly embarrassed. "I don't let girls endure me," he said softly. "I'll be able to get away with the toads I've had so far in the near future. If necessary, it's enough for both of us!" The last sentence had accidentally slipped out of him and now he swallowed.

Anita's eyes shone. She cuddled her head briefly against his chest before moving on.

"If I don't go to 'Paradise' anymore, don't I make myself suspicious? -" Meier said carefully.

"Oh," said the girl lightly, "if you have to buff up in a grist, you just don't have time for hits and dance. The makers will understand that! "

Meier was concerned. "You will be asked why I showed up in the disco so far and could even come to 'Paradise'. The Paradise people will not do this for you."

"Why are you worried? -" she purred. "You have an innocence salibi!"

"Of course," said Meier. "Besides, I'm just a little zero. How do I get into the scene? -"

"A brain is not zero," the girl flattered. "I have already told you that you are already between two worlds. When you have the brains behind you, you will become a pot-bellied egg head and look over all people who stand in the dark."

"I will never become a belly pie!" he replied angrily. "I do not come from a feeling of security of those who are favored by a moody fate and will never be able to lead a slipper. And in my school I have only recently got to know my classmates as people who see a new future and impart a knowledge to me that Going beyond the school line, you won't understand that, Anita, because we don't deal with problems in the discos that

everyday materialism. My new friends gave me approaches for a new world view and opened my eyes to the real meaning of life. The current designers of our lives are profit people, to whom we are completely at the mercy. No matter which side you are on. Some in large, others in small! - Nothing is known about higher values and ideals. The mass lives with the ballast of the present day and does not think about tomorrow. That's why everything is so stale and monotonous. The whole purpose of existence consists of the sum of eating, drinking, sleeping, loving and gathering. In addition, there is the distraction of a sports frenzy that overheats to ecstasy. This is the life of more advanced animals. And those who represent humanity are pushed into the corner and almost expelled. I didn't know it before. But now I'm a rebel against time! - "

Meier had talked himself into the heat without wanting to. He had rolled over the girl's warnings with a sudden surge of emotion and put his thinking in the foreground. Now he was entered.

But Anita's eyes widened. "If you speak to me, you will be puzzling me. - Although nobody has taken the trouble to explain such things to me, I think I can understand you ..." - After a moment's hesitation, she tugged on his sleeve. "I would like to hear more from you on occasion. Do you want to help a stupid thing? -"

Now Meier was amazed. "How long have you been thinking about it? -"

"You have just said that we ordinary people only live with the ballast of everyday life and that everything is monotonous and stale! - And I now also believe that there has to be more than just the rattling mill from day to day. -"

"Do you read books? " Asked Meier.

"Not many. - Only when I don't feel like going out in the evening I grab one. Most of the time I read novels. In the company where I work, we always get the trade union newspaper, which only provides one-sided information. Lately I've been putting it mostly unread because I have the feeling that the unions primarily represent the interests of the officials and their institutions. The increasing demands amount to a further increase in power and the interests of the workers are represented only for the purpose of an attachment. One day the union becomes over all factories

and become a monopoly capitalist. I am thinking of the 'Big Brother' from Orwell's novel, who then controls everything

and masters it equally. "

At first, Meier was speechless after these words. Then he looked at the speaker with astonishment and said: "Do not be angry with me, Anita, but I did not trust you to think like that. I would not have expected you to read Orwell's book and make comparisons with reality. If Orwell was a little bit wrong with the timing, basically he foresaw things - I think like you because my father is an official in the union and in the party, and like many other little activists he is fed up with that. If he sometimes sits tired at home with a wrong beer, then he grumbles that the good door-to-door trotters only struggle for the benefit of a few drones. To be able to keep benefices, and they fail completely in state affairs, whereas emperors and kings once really ruled, today, amateurish bungling is taking place worldwide and all in the name of the people who have nothing more to say. Only mist and illusions come from the left catechism. And everything is unrealistic. The regulative to the order of social questions is swallowed up by an anti-natural ideology of leveling and the destruction of old values. My father is a simple man and still too present-day. That is why he does not want to accept the full truth. But his feeling tells him more than he can express in words. - It is as if people despondently refused to leave a sinking ship.

Shortly after the First World War, a far-sighted man named Moeller van den Brück said that the German proletariat thought genuinely of a moment in world history in which in all countries the state, the peoples' opposition, indeed every historical event, disappeared and everywhere on earth only the community, the supplying economy and the supplied mass will remain. And here delusion and self-deception lie side by side. - First of all, the belief in a supplying economy in left-wing thinking forces the trade unions to increasingly claim to power, in order to ultimately take over the private capitalist economy fully and, as a new capitalist power group, to form the contradiction of capitalist socialism, the same

result, like communist state capitalism. And with state capitalism, the power of the unions ends in subordination. They are all just locomotives to the state capitalist main station. -

Secondly, the desired disappearance of historical processes in favor of a historyless future is not only an irresponsible attempt to destroy the history of all mankind, it is also an attempt to destroy all cultural roots and achievements of the

peoples in the diversity of their species-specific patterns and their spread. The phantom of a faceless, multiracial society rises behind the hazy target haze. And with the phantom comes the hour of the 'big brother'! - "

"It's a terrible vision," breathed the girl. "Orwell owes me this background in his book. "

"I used to segregate myself at school and didn't think about things like that," Meier said. "It was only through my acquaintance that I came across the basic questions to which we are subject. Politics deals with us, even if we don't care about them out of gullibility or comfort. We are helpless driftwood if we close our eyes! "

"What can you do about it? " She asked.

"Doing comes after recognition," he explained. "You have to search, research and then think. I was given a few books at a school meeting today that I want to buy and study. I can borrow them later!"

"I would like to do that," she replied. "I've always had a thirst for knowledge. The Mackers in the discos always waste the evenings with a constant jealousy. And where else should I go? - I can't squat around at home every night. I'm looking for a better connection, but how do I get there? ? - Can't you give me some time? - I would be grateful if you could talk to me and explain to me! "

Now the rage awoke in Meier. "Educating an enlightened girl is a bit demanding," he teased. "But if I spare time, we can talk about some things. Because knowledge is only useful if it grabs and spreads. Like a stone that you throw into the water and it then draws widening waves. And knowledge is power, once said a great philosopher. "

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"You can tell you're going to an educational school," said the girl. "The Mackers are always so stupid and behind the whole scene there is only Ramba-Zamba in the pampas! -"

Meier was getting angry now. "Let the disco gibberish aside! - At school, I was slowly getting used to taking over these stupidity-covering bastards between paleness and exaggeration for my own use. They are ugly false lights from the jelly swamp. I used them once, but that's over . "

Anita sighed. Then she tugged him on the arm: "I'm just a child of my surroundings. - And you're moving away from your old areas more and more. Take me with you!"

Meier stopped. He felt surprised and unfree. He answered a little sheepishly: "I promised you beforehand that we could brood together about the things around us. And if you don't

like it anymore in the discos, nobody forces you to go there! - I want try to invite you to meetings where there are lectures. I just have to say that you are my cousin. It's another question if you believe me ... "

They both laughed now ...

They were standing in front of a corner of the house. "I'll be right at home here," said the girl. "When will we see each other again? "

"Because of me tomorrow," he said. "It's Saturday. I have to go buffing during the week."

"At what time? -"

He thought for a moment. "Do we say at five? "

"Happy! -" A pretty smile stole across her face. She shook his hand and gave it a tentative squeeze. "Take care, Teddy!" Then she turned the corner and was gone.

Meier paused for a few minutes. All sorts of things had come up to him. It all started with Graff, and it went on with the crazy idea of playing a hero. After the sacrifice of his hair, he had climbed into the underworld of this city with a girl to accompany her and now she was hanging on his neck. Now he had another problem. But he didn't feel unhappy about it. "Funny!" he said aloud to himself.

"What's weird?"

Meier jerked around. Beißer-Johnny was standing behind him with a companion.

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"- I was thinking out loud," he stuttered. He stood there falling out of the clouds.

"About what? -" Biter-Johnny grinned broadly. Meier stared and said nothing.

"You look like a washed cat! - You know that you can come to 'Paradise' if you need me. For the next few days it is even better if you stay away. The Polente was there and has a dealer with him Portions of hash caught. And the guy who defied you also went hops. The one with the Mongolian beard, you know? -"

"And why," asked Meier, getting the upper water again.

"It was in connection with the 'faction', who went crazy and didn't have all the cups in the cupboard. And now the booth is half empty. Adam and Eve were driven out of paradise. -" Beißer-Johnny showed a big predator laugh. "Everything is passing ..."

"Thanks for the advice," Meier replied. "But I have vacation until the end of school?"

"Naturally!" Beißer-Johnny gave Meier a rough pat on the shoulder, which made him tumble. "Work hard in your professor's cage so that something becomes of you. "

He puffed it again, then walked past Meier with his companion.

"Uff! " Meier muttered after them. "I was just missing that ..."

IV. THE HERITAGE

"Hljode bid ek
allar heigar
kindir meiri ok
minni mogo
Heimdallar!
Villtu at ek
Väfodrs vel fram
telja? Forn spjoll
fira

pau er ek strange about you! "

(I command all the noble, the high
and low of Heimdall's sex; I want to
quit Walvater's work, The oldest
sagas I remember ... ")

It Friday report Graff from his dramatic experience was over and a week flew by without further incident. The previous tensions had also subsided in school. Now the students were looking forward to Friday with the lecture of the professor who had moved to the city earlier.

This also showed how much the class had become one. The increasing one-sided political influence in the school system had achieved opposite results and brought the pupils together to form a community of thought. Personal relationships had become closer. The seeds of evil, the terror scene that intervened directly in the class's sphere of life, had also shaken the sleepers.

This was also the reason why, in the early evening of the lecture, Zeller's large room was occupied to the last seat before the guest speaker arrived.

In addition to the full group of students, relatives and some invited guests had come again. When Professor Höhne arrived with the announced lecturer on time at the scheduled time, the loud babble of voices stopped immediately and it became complete

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quiet. Curious faces stared at those who had arrived.

His companion was a tall man with iron gray, short hair, who looked like the former officer. A smack on the left cheek also betrayed the former corps student. Pale blue eyes gave him something youthful, but at the same time showed an expression of determination. The fluid emanating from him immediately aroused the sympathy of those present and prompted them to rise spontaneously.

Wulff welcomed the participants, offered Professor Höhne a place of honor and asked the guest speaker to the lecture table. The usual applause began.

After a brief inspection of the audience, the speaker, who had been introduced as Professor Hainz, began to speak. He had a pleasant, warm voice and calm manner that immediately captivated. After a formal introduction, he immediately pointed out that one evening would not be enough for the broad topic. In addition, he could not avoid a fundamental consideration.

Then he began: "In the age of modern democracies we live in a so-called playground of free forces. That means freedom

for science, but there is no lack of constant attempts to make historical research serve the generally predetermined guidelines of the prevailing ideologies. This divides history and its adjoining areas into an income-conforming, adapting, and a free, independent, rejecting direction. I myself seek the truth and nothing else than the truth. It is often more adventurous and seems more unreal than the lie. But it is indivisible. It is demonized by the lie. In the end, the truth always remains victory!

Appropriate applause set in. Hainz made a defensive gesture, then continued: "In historical research in particular, one has to grasp long periods of time and live with in-depth research in order to find a complete picture. The merits of science in history and archeology lie in the conscientious work of parts Sections to find a whole, all results are evidence of persistent diligence, but there is no emotional connection, it is not enough that the bones of an open grave are left

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their burial time are dated and assigned to a cultural direction. The question remains, what was the relationship between the mostly buried person and his environment, what he did in his time and what he might have fought for.

Pragmatic research is not enough. The Italian philosopher Julius Evola spoke very critically of a cadaveric correspondence that was tied to a plebeian ideology in the present. This is probably the state in which the unimaginative part of science submits to the cancerous duct and then becomes sterile in dialectics.

One has to push further into the still foggy world of the spiritual beyond the boundaries of previous science and try to cover up and animate the given dry objectivity with the opposite. You have to have heretical thinking and that includes courage. You can be wrong. This is not a bad thing if it challenges another search for truth.

The short-lived of the present time, which opposes traditions and traditional values and wants to destroy them, must end up paying for such attempts with its own decline. The old values that come to light again and again from an unspoiled primeval time, nourished from the oldest roots, show the indestructibility of the world tree and its ramifications, the symbol of sustainable life and prosperity. The soul of the world tree protruding into the universe is the great, basic force that gives spirit, knowledge and soul. Based on the knowledge of the connections between origin and

continuity, you will also find the bridge to another bank, the strength to cross the sensually visible world in the new area of supersensible perceptions. While these can sometimes be deceptive and misleading, they can also revolutionize and expose spills. The right distinction is determined by the moral and spiritual value of man.

History has its own drivers. It follows an ordering law. This is exaggerated above the evolutionary and revolutionary interactions in the peoples' existence. It is probably one of the causes of the developments and promotes decline and eradication in the case of signs of degeneracy if it seems hopeless to find the law of the species-specific order. A people whose people forget their past mission and who

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break the loyalty, goes down facelessly and souls.

The modern left ideologies, alien spirit and the destructive evil subject, stand against the law of history. They transform the term people into crowds. You calculate human plus human makes two people. With this miscalculation they deny the natural math, according to which man only counts in the community of his people and not to the final sum of a world population. A people and a people are two peoples with two cultures and two roots of development, both of which are people of their own kind. The human-plus- human calculation , which counts only human beings, dissolves the people's bond and consequently also initiates the historical destruction that has begun with the dissolution of all traditional values. In this final calculation, man plus man, each without bond, results in two beings without a soul in a desolation of space.

In the fate of the individual, successive, growing up, touching cultures, the content of all human history is exhausted, says Oswald Spengler. One has to let the great figures from the history of mankind pass by in order to find the primal figure of culture, free from all troublesome and insignificant, which underlies all individual cultures as the ideal of form . The search for a primal ideal from the buried primal ground is at the same time the search for the great legacy that the early days left behind. Denying the legacy is, along with the distortions of history, a crime against the peoples and their ranks.

The materialistic age knows only the mass of people. And the mass human means the downward adjustment, to vegetate, to the standstill of any value development, to

paralysis until death. The nature of the mass human excludes any heroism and dedication to high goals. Heroes are not in demand at such a time. The love does not suit mass people either. Because real love is picky. In their place the mere vertical drive of sexual desire remains without choice and without responsibility for breeding and health of the offspring. In harmony with the mass human being there can only be a parasite that hopes to find its fulfillment in materialism. It is the age of attempted destruction of the people with foreign spirit teachings.

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From what has been said, one can really see the true meaning of the concept of the people. If you follow the increasingly nebulizing trail into the early folk times with increasing depth of time, then it ends with the oldest myths and the even older traces of the stones. The megalithic period, as Herman Wirth put it, left a sacred original with the oldest found symbols, symbols and symbols and thus the first traces of the emergence of mankind in the northern region and its culture.

The megalithic period of the north is a continuation of the Atlantic heritage. At this point, the vast majority of relevant scientists refuse to go along. But there is a transcendental feeling that stands as a sound of inner consciousness alongside the material assets of life and history. Only a person who has remained healthy and is in the species-specific tradition will find the two ends of the bridge, which connects the manifestations in existence, which comes from the primeval world, lets people look through fog and reveals itself to the present.

There are things in space that are composed of unity of consciousness entities. The history of the thinking and acting humanity, the coming and going of peoples, the thinking and acting of the great figures is radiated stored in the vastness of the universe around us. Those who are able to track down the seams and have a suitable sensitivity to catch and grasp something of the things stored in space with their own thinking experience a charge of thinking with an intuition that leads to a sixth sense of historical consciousness. Here the folk blood chain, the ancestral heritage, becomes an extremely sensitive recipient and mediator to the early past. You could call it singing in the blood, the murmur from the primeval. And here the awakened premonition with the received

connection to the storage space in space differs from the rigid sciences, which conclude their research with evidence. Being close to space releases the stiffness of mind in soulless materialism and allows strength and a sense of mission to be received. The awakening of sensitivity to the reception of the radiating language from the past is often leading the way. The remains on stones and from graves are legible, but the language coming from the space is a matter of the supersensible feeling for the world of metaphysics.

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The stones talk and the blood sings. We are now opening the door to our most distant past, to heritage! - "

Professor Hainz looked at his audience. He felt an invisible bond of openness. No foot pawed and no throat disturbed. He pulled some sheets out of his skirt pocket, smoothed them out and put them on the table in front of him. Then he continued:

"A people without history is not a people! - The German gymnastics father Jahn once said:" Without the history of the fatherland, without knowing its advantages, the citizen cannot love his fatherland, without knowing the virtues of his fathers, he cannot pursue them ; without hearing from the patriots, he cannot emulate them; in short, without knowing the history of the country, the citizen is a game ball in the hands of a clever cheater. - " The fatherland is the home of the people. Its existence lies in the hands of the people. In love and willingness to defend them. In the strength and will of a healthy people, which can be recognized in its history. Richard Wagner has one for the current phrase coined: "The people is the epitome of all those who feel a common need." - To survive the German need, you have to preserve history and carry it into the future. Here it is necessary - as before said - to begin with the oldest roots and to look into the foggy gray of the myths. There is no doubt for science that myths did not come about by chance. They are more or less an embellished early and prehistory from times that have no records left behind, but in some way have a true core. There are already historians who break history and the past with time reductions try to uproot. Some go so far as to act as the creator of a dogmatic ideology. They deny blood and heritage, every origin and bond. They no longer know about the spirit of the north and its mission.

It is the spirit of the north, however, that owes the soul to the people to be counted among the Atlanteans. Even if

migrations through the peoples have passed and hiking groups have dried up, there are still strong influences and traces left in the migrated, non-Atlantic areas that have promoted further developments. Without the bloodstream from the north, the southern peninsulas of Europe would never have become what they represent today with their heritage.

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The Nordic Atlantic peoples of Europe proved themselves to be messengers of a mission everywhere. The force that came from it made them resilient and uncontrollable as long as they were in their law. They had to work hard, be resourceful and fight because they were not preferred by nature with more food sources than the southern areas of life. The southern wall was the Alps. Their metropolitan area in Europe stretched from the Midnight Mountain in the far north to the mountains that separated them from the south.

To find the roots again, you have to go far back in time. Up to Atlantis! - The myth of Atlantis is a remnant of knowledge of invincible oral traditions through long periods, supplemented by the reports of Plato, the priests of Sais and other sources.

This Atlantis was the traditional land of the sun sons, and the mythical and ancient religious traces reach into the megalithic period and thus into the Germanic world. Knowing this root reveals the secret of our origin with our obligation in existence. -

Twenty thousand books have already been published on the Atlantis question. In 1906 the English Donnelly started to publish his research opinion. This book, which is already rare, is still one of the most interesting standard literature. Donnelly starts from Plato's story about Atlantis and quotes Solon, who has previously presented the accounts of the wise men of Sais in Lower Egypt. One of Sais' priests had said to Solon, "Your antiquity has no history and your history is not antiquity." - The wise man clearly stated that a people is measured by its history. This sentence is of current value! -

Donnelly aptly states that for a thousand years the references to the buried cities of Pompeii and Herculaneum were mocked up as fables before they were torn from the rubble. Nor was Herodotus' reports believed and he was called a liar. There was also long doubt that an expedition by Pharaoh Necho had circumnavigated Africa. We now know that the ancient Egyptians were more than two thousand years ahead of the Portuguese Vasco da Gama.

Donelly's book initiated further research into Atlantis in modern times. Among the modern literature, the German author Otto Muck deserves special mention.

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summarized all previous opinions. He himself based his own view on Plato's traces. The most important esoteric authors include the Frenchman Robert Charroux, who reports on Atlantis in several books.

Before Charroux, the visually talented leadbeater emerged with an opinion that was partly underpinned, according to which a major catastrophe would have occurred some seventy-five thousand years ago, in which parts of Siberia would have emerged from the sea. One should not immediately scoff at such indications, because we will come back later to the fact that the earth has repeatedly undergone major changes due to pole changes. Science already speaks of the fact that, according to calculable calculations, the earth had about a hundred and thirty pole jumps behind it. So a large number of catastrophes, mostly still unknown, can also be explained.

From Rudolf Putzien comes a note that the Gobi Sea became smaller, which was the size of the present Caspian Sea until the disaster in 9564 BC. In this Gobi Sea, which still existed earlier, was the "White Island", which according to esoteric traditions is said to have been the starting point of the Aryan root race.

However, there is only one explanation for the origin of the so-called Aryan root breed, combined with a surprising conclusion: So far, there has only ever been any talk of the fall of Atlantis. The Frenchman Charroux wrote that Spanuth was wrong about the year of the sinking of Atlantis. Spanuth set the year around 1300 BC when he followed Pudor's Helgoland data. In contrast, Charroux is on the general line of many Atlantis researchers who take a time between eight to ten thousand years. In fact, both should be right, because there were no doubt two Atlantis sets.

Looking at things as a whole, one can assume that - according to Putzien 9564 before the era - that is, within the period of eight to ten thousand - there was a major catastrophe that very likely destroyed a western part of a larger Atlantis and same time as Mu sank. The Atlantic Helgoland core, with a large apron, remained behind and only became a victim of another catastrophe around 1300 before the era, i.e. in the worst time - as the Ura-Linda chronicle

states. However, in order to be able to document the migrations from West to East of the Aryan people, one has to go further.

If the ancient Indian Vedas report on an arctic homeland, then one comes to the sought explanations that were previously only within the scope of always limited fields of vision and time. They have been presented incoherently and therefore unsatisfactorily. Edmund Kiß, the well-known beach line researcher and geologist, also confirms the Vedas, according to which this original home was the starting point for Aryanism. It is directly related to the Atlantis problem, because the Aryan migrations can be proven by these two catastrophes.

Kiß explains that this arctic home was inhabited by an efficient breed. At that time it was an extremely climatically favorable area, from which a network of trade and shipping routes extended in all directions and from where the early Atlanteans advanced.

It was undoubtedly a Greater Atlantis with many branches in the northern hemisphere. Kiß summarized his research results to the effect that an even earlier catastrophe, before the two Atlantis dooms mentioned, caused the emigration from the former paradise. The cause was the onset of the ice age cold. It broke in with devastating force and destroyed the flowering crop around the North Pole like a hammer blow. To a far greater extent than at the time of the Little Ice Age, the previous cosmic warning, the planet Luna, which had become a satellite, tore the air cover away from the pole, sucked and bulged the gases at the equator in a bulge towards the now rotating alien world body. In the days when the new moon came abruptly near the earth month after month and intensified its sucking activity, the space cold reached the earth's crust. The terrible winter of life broke out for the northern peoples. The icing penetrated southwards and also covered large parts of Northern Europe. The age of the ancient cultures is clearly recognizable in the geological structures on the legible and legible beach lines. In any case, the original culture passed was much older than is generally assumed for cultural beginnings. And so the northern peoples, driven out of their former paradise, migrated south. They founded the Great Atlantic, gained a foothold in Asia and also on Mu.

Kiß also believes that there is no need to be afraid to start human culture so early. In any case, the age at that time included periods with which many

scientists don't know what to do. With the moon catching a moonless paradise ended, a new era began and the knowledge of the past faded. With the binding of the satellite Luna, about 12,000 BC, the great silence about the before began. And a large part of science was unable to do anything with the cosmic event in the aforementioned context. Early Atlantis became a taboo ...

The details about the cosmic impacts on earth, which Kiß dealt with in great detail, go beyond the scope of the elaborate subjects. There is sufficient literature in all the main languages of the world, which depict the tertiary moon, its downfall, the moonless time and the capture of today's earth satellite. And it was the tertiary moon, the ruins of which caused the great catastrophe. The correct interpretation of the older Edda shows Ymir the screamer as the terrible, ever closer and finally crumbling tertiary moon. Edda describes the moon's decay as the detonation of the shackles of the Fenris wolf. So it says:

"Restraints had fallen, the bonds
broken, the earth trembled, mountains
and trees
detach itself from the ground and
the sea roars on the coasts. "

After this determination of the period, one can say that the main thing about Aryan distribution: the Fimbul winter scattered the primal Aryans of the north in all widths to the south. The Edda knows about this time, when the mighty glaciers swept down to Belgium, northern France and northern Germany, to report:

"Snow flurries come in from all
directions. There are sharp frosts and
storms.
And you have no use from the sun.
There are three winters in a row
and no summer; before that, three
other winters are already going ... "

The next catastrophe, which triggered the new migration of the survivors, followed thousands of years later, in 1188 before the era. That was the Guoten or Gotenzug to Skandzia and then across Asia eastward, of which there is still to be reported. Among other things, groups of Goths came into the Gobi area.

There is already scientific evidence about the existence of the Goths in the Gobi. According to their oldest myths, these Goths are refugees from the Atlantic disaster who reached Skandzia in large boats. The indication from Asia that the Aryan root breed came from the White Island could be explained by the fact that the Gobi Goths became effective as Aryans in Asia from this seat.

In the middle of the "White Island" was the mythical city of Shamballa, where the masters of great knowledge lived, even before the Gobi Sea dried out. It was called the city of the bridge because it was connected to the mainland by one. With the disappearance of the Gobim Sea, Shamballa became an underground city and a secret center of the Asian mystics. For those who know, it is considered the underground seat of Chakravarti, the Lord of the World, who one day comes out on a white elephant to serve judgment. He is the great king, the good one. This must be a subterranean memory of a Guoten king, a Goth, as in the German legend area in a similar form to the Emperor Barbarossa in Kyffhäuserberg and Karl in Untersberg. Both princes will come to the aid of the empire from within their mountains when the hour comes ...

According to a study published a few years ago, the American scholar Andrew Tomas claims that there are still remains of Atlantids based on statements by Mongolian nomads in hidden places in Inner Asia.

In all such traditions, myths, indications, there is a core truth. All of the information taken up by science gave various, often meaningful results. Modern blood group research showed that the Nordic blood group Hoch-A had its origin in Scandinavia based on a map by the South African university professor Dart. Dart was already counting on the blood group determinations from the period seven thousand years before the calendar. From then on, his map shows the hiking trail from Scandinavia starting from North Asia, crossing the Bering Strait and the extreme north of America to Greenland from the west. With this scientific research result, the Goth migration through Asia is documented.

Other hiking trails of the Hoch-A group led across the west coast of Europe and through Africa. Think of that

puzzled rock art, especially to the White Lady in South West Africa. Another path led to the southern tip of India to Australia. A foray branching off from southern India went along the southern Chinese coast to Hawaii. From there there were migrations to New Zealand and Easter Island, another to the west coast of Central America. Then there was another group that extended eastward through the sub-coastal region of China and, after reaching southern Alaska, led along the northern west coast of America to infiltrate Venezuela in the northern Amazon region with a traveling arm , and another arm along the entire west coast of South America. Easter Island, whose enigmatic large sculptures still occupy science, could also have been reached from here.

Groups of high-A and high-B appeared in Japan. Just think of the non-Mongolian, bright Ainus, which are part of the Jomon culture and have North Eurasian features. The origin of this culture was the western Siberian Aurignacia.

The official Korean historiography still proudly points to the Aryan origin of the Koreans. Many Korean women still show a strikingly white skin tone. The Koreans justify the Mongolian impact that is evident today by the repeated occupation of their country by invaded Mongols and later Japanese occupation times.

For historical science, every era that dates back more than eight to ten thousand years ago stops. This is the time of the break with the sinking of Atlantis, the bad time of which the Ura Linda Chronicle reports.

In contrast to historical science, anthropologists have it easier. They can go back hundreds of thousands of years in determining the age of skeletal finds. So the timing of the Neanderthals and the Cro-Magnon people could be determined with certainty. The additions found here allow conclusions to be drawn about ways of life. Residency and hiking trails are the first approaches to history.

But back to darts: the spread of the high-A blood group in all wind directions shows Scandinavia as the country of origin. In this Scandinavia, according to the oldest traditions and anchored in myths, the Guoten Goths, the good guys,

coming from a sunken large island . They came to Skandzia from a sinking Atlantis under a King Berig!

This provides - for the time being at least mythical - origin and connection with Atlantis. How much memories have been

preserved in a transmission is evident from the older Edda, in which the Völuspá states:

"Sol ter ortna	"The sun is getting dark
sigr fold i mar,	the land sinks into the sea;
hverfa af himni	it whirl from the sky
heidar stjornor;	the cheerful stars.
geisar eimi	The heat is raging!
vid aldrnari	To the life sustainer
leikr här hiti	plays high heat
vid himin sjálfan. "	to heaven itself. "

This note by the seer Völva refers equally to the sinking of Atlantis as well as an apocalyptic world fire that can still be expected.

Shortly before his death, Heinrich Schliemann approached the Atlantis problem and his evidence coincides with previously controversial assumptions. Schliemann was a model case for the earlier statements about the power of inner inspiration. In connection with his conscientiousness, he was nevertheless one of the few scholars who primarily gave in to an intuitive talent and thus achieved astonishing success. Just as Herodotus was once laughed at by Plutarch, people initially mocked Schliemann's Troy theory until he became famous for his finds.

Heinrich von Pudor, who had a dual academic degree, came across Dr.'s written records in the early 1930s. Paul Schliemann, who, as the grandson of the great researcher, used the estate to continue the work that had begun and in connection with it later disappeared in South America under mysterious circumstances. Pudor, who also worked intensively on language research, also published his own work on Heligoland-Heiligland, attributing this island to Atlantis, which was previously connected to the mainland. He also knew about the remains of stone structures now under water. When Spanuth found what he was looking for a human age later and found the suspected stone debris at a shallow depth in the Dogger bench, the finds and assumptions coincided.

Heinrich Pudor was the first pioneer in determining

of Atlantis after conducting in-depth investigations into Heligoland. The same findings were also made by the original religion researcher Herman Wirth. Perhaps Schliemann would also have come across Heligoland after a long hike with a lot of detours. Wirth's symbolic-historical method would also have brought him to the North Sea.

Troy was exposed by Schliemann. The importance of Troy must be emphasized in another context. It was a misfortune that Schliemann could no longer take up his Atlantic trail. In his will, the sentence was later found: " I consider Atlantis research to be infinitely more important than the excavation of a hundred Troyas!" - The eminent archaeologist, discoverer of seven Troyas, Mykenä and the treasure of Priamos died in Naples in 1890 after giving a sealed envelope to a friend who had recently read: "This may only be opened by a family member who solemnly swears to dedicate his life to the researches outlined here ". And an hour before he died he asked for a sheet of paper and a pencil. With a trembling hand, he wrote the words: "Secret addition to the sealed envelope: break the owl-headed vase. Note the contents. It affects Atlantis. Dig in the east of the temple ruins of Sais and on the burial ground in the Chakuna valley. Important. You will get evidence for the correctness of my theory. The night is approaching. Farewell! "

He then sealed this note in an envelope and gave his nurse the order to take the letter to his friend, who already had the other envelope in custody. Both letters were subsequently deposited in a French bank until someone was found who was ready to take the oath required and then be allowed to release the seal.

Then it was the grandson, Dr. Paul Schliemann, who had studied in Germany, Russia and the Orient for several years and agreed to continue his grandfather's work. In 1906 he took the oath he asked for and vomited the letter seals. In this legacy he found numerous documents and photographs. On the first sheet above was the words: "Whoever opens this must solemnly swear to continue the work that I left unfinished. I have come to the conclusion that Atlantis is not just a large territory between America and the west coast of Africa and Europe was, but the cradle of all culture ... "

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Six years later, in 1912, the grandson reported in an article published on October 20 article in the "New York American": "How I found the lost Atlantis, the source of all civilization" - "How I found the lost Atlantis, the source of all civilization ". In this article, he went on to say: "I cannot reproduce the contents of all the papers in this limited space. I do not intend to do so at all. But in one that is one of the most important for this report, it says - and with that he gives the floor to Heinrich Schliemann: "When I excavated the ruins of Troy near Hissarlik in 1873 and found the famous treasure of Priam in

the second shift, I discovered a peculiar-looking bronze vase of fairly large size among these treasures. Inside were some shards of clay, various small pieces made of a strange metal. Likewise, coins made of the same material and objects made of petrified bones. Some of these objects and the bronze vase bore an inscription in Phoenician hieroglyphs with the text: "From the King Chronos of Atlantis." -

A report shows that Heinrich Schliemann was very excited when he read the inscription "From the King Chronos of Atlantis". At the time, he said: "You can imagine my excitement! Here is the first, very first proof of the existence of the great continent, whose history has been preserved throughout the centuries throughout the world." -

Dr. v. Pudor, it must be implied that offerings and consecration gifts were exchanged between the Hyperboreans of Atlantis-Helgoland and Delos, as well as Delphi. It would now appear that such an exchange had taken place between Atlantis-Helgoland and Troy. This explains the origin of the vase.

The name Chronos is known from Greek prehistory. Chronos is the first to be named from the gods of the titans who preceded the gods of Olympus. The Greek myth expresses the descent of the Hellenes from Atlantis, who took possession of Hellas via the northern European bridge with its three main tribes.

Frenchman Denis Saurat published a book in the mid-1950s entitled "Atlantis and the Rule of the Giants". In it, the author referred to the end of the Tertiary formation, where there were giants in Tiahuanaco who lived with ordinary people. Giant megaliths

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for use by tall people. Over the millennia, human life had declined in size, and yet giant families remained alive in the midst of small people. Saurat cites Hörbiger, who came to the conclusion that certain races of the Tertiary formation, expelled from the earthly paradise of space between the tropics, had to live and adapt in extremely unfavorable conditions in the satellite-less, i.e. pre-selenistic period. These were the northern areas.

A home for the giants was Tiahuanaco. Saurat proves this with the ruins that still exist. There are still walls with stones that weigh up to sixty tons.

Then the scientist refers to the story of the Toltecs, written by Ixtlilxochitl, who had their cultural period before the onset of the Aztecs. This Toltec legacy tells of four to five epochs

called "suns". In the second epoch, called "Sun of the Earth", there were giants called Quinametzins. They disappear after an earthquake, only a few remained. In the third epoch "Sun of the Wind", one of them came from the east as the white-skinned god Quetzalcoatl, also known as Hemac, after other giants had previously been killed by the new generations of the Olmecs and Xicalantas. Quetzalcoatl was accepted and revered as the healing agent that came out of the water.

In connection with the aforementioned Toltecs, a not uninteresting note is to be woven in. Excavated clay figures and heads of early Toltec culture show remarkably long ears. Such long-eared figures can also be found in the giant sculptures on Easter Island and on the countless Buddha statues and the mandala paintings. In the Saiatian mysticism, long ears are the characteristics of wisdom and learning. The long-eared representation is also found in the Japanese moon goddess Gwatten on the paintings of Zen Buddhism.

These long-ear connections in a wide range are by no means accidental. The starting point is probably the Asian region, one could assume that the root of the Aryan, white light bearers can be found here.

The presence of giants in New Guinea is evidenced by John Layard, who found massive monoliths on this island. He also assumes that there was a connection between New Guinea and the Andean countries. These monoliths

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had heights of up to ten meters. The natives still speak of white giants a long time ago. Here the question arises as to how far the lost Mu can be connected.

Finally, in 1938, the Fahrestack brothers found a forty-ton monolith on the island of Vanua Levu, which belongs to the Fiji group, and which is covered with characters that have not been deciphered yet.

The Palestinian region also left traces of former giants. When the northern races of the Amuri and Pulsata people seeped into this area - handed down in the Bible as Amorites and Philistines - the supposedly blood-related remains of the giants from the Sumer area were absorbed by the immigrants. The episode of the clash between Goliath and David also dates from the time when the Israelites began to enter history.

In Jericho, skulls were found during excavations, the ages of which were estimated to be seven thousand years before the date. They show purely Aryan forms. According to Mereschowskij they are to be attributed to the sons of gods who came from the west. They had built a castle on Mount Hermon, the remains of which still exist. They still belonged to

the giant race. The third chapter of the fifth book of Moses states that there was a King Og of Basanland. The Basanland was the empire of the giants.

The French scholar Marcel Hérnét, who referred to Plato during his investigations, brought a significant testimony. In his "Politeia" from 428 to 348 BC, Plato reported a golden age in a country with a temperate climate and a hyperborean people belonging to the Titan race. With it one comes across - according to Homet - the titans, the giants from a lost time, of which one also finds testimonies in the Mayas, in the Middle and Near East, in the Bible - as already mentioned - and other sources. In the older memories, embedded in myths, there was the golden age, the paradise with apples also mentioned in the Bible. But apples were to be found in the Germanic, Nordic area, where humans were giants. According to an assumption, the mythical Adam was also a giant. This biblical Adam corresponds to the Nordic Ask, the first man of the older Edda.

Pherenikos reported: "In the case of the hyperboreans who

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most end of the world live at the foot of an Apollo temple ... you sing to those in whose veins the blood of the ancient titans pulsates ... you live in the country of Borea with their leader Arimaspes.

Homet comments on this again by mentioning Apollo, who appears in the old Nordic sagas and is accompanied by singing swans in his chariots. Edmund Kiß knew this when he wrote his wonderful book "The Whooper Swans of Thule". Thousands of Scandinavian petroglyphs repeatedly show a sun disk on a ship with a swan as a bow figure.

In a poem that has survived from the present, Hesiod - around around 750 BC - says: "And the ocean seemed to make its waves dance around these splendidly decorated shields. The screaming swan flew out loudly . "

These "singing swans", the Scandinavian rock carvings, hyperborean legends and Apollo's sun chariot with its winged, singing companions are proof that the Apollo myth comes from Hyperborea and not from the Mediterranean region.

In Iran, the Iranian prehistoric man Yama, like the Germanic giant Ymir, was dismembered so that the earth could be created. This myth of world creation resembles that of the Babylonian mother Tiamat, just like the dismemberment of Peru, the prehistoric man, in the Aryan

Vedas. From the study of the Hyperborean myths, it is concluded that the navel of the world was in Hyperborea.

The story of the great fiends Gog and Magog, which terrified the country, comes from the Celtic sagas. Then the wizard Merlin sent the giant Gargantua, who killed the evil evildoers.

It is also surprising to find that there was a grandfather of the giants named Bergelmir in Scandinavia. And one learns from Sumerian traditions that at that time the deluge devoured everything except Berg-el-mer, the progenitor of the giant Sumerian race.

The existence of giants has been anchored in myths worldwide. Talking stones confirm this. Their home country was Hyperborea, i.e. the northern region. Then there is the second race of gods that came to power with Chronos, of which Uranos Cyclopes, Hekatoncheiren and Titans with Gaia testified.

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Finally, in the older Edda, the seeress prophecy:

"... My memory goes to the giant ancestors
who created me ages ago;
I know nine worlds, nine rooms of the
world tree, which is deeply rooted in the
earth ... "

The importance of the myth is undisputed based on the abundance of materials. Myth is understood as legend and pictorial ideas. It is taking shape against the dark, blurred. Ancient times and history are two things. If an early period begins to melt into the subsequent recorded history and brings its traces, then it becomes a myth. This intermediate link enables further review as a guide. The psychologist Walter Bökmann spoke the insightful sentence: "The darkness obviously contains a whole series of triggers for stored reactions ... - Dreams of archetypal content convey messages of prehistoric times, but their language is seldom clearly understandable to us."

The already mentioned Frenchman Saurat opposes the everlasting doubters and says about the past: "The existence of people on earth is much older than the evidence available today can prove. The period in which we live and which we do a little is only part of the whole, which extends far beyond our

view of the future or the past, and a satisfactory explanation of our existence seems to be possible only if we admit the intervention of moral or 'spiritual' elements. The world is infinitely more complicated - in the two dimensions of time, in its interweaving with emotional, moral and spiritual - that is, the idea that our intelligence can make of it. However, we are only able to recognize as valid the images that are ours recognizes critical intelligence as reasonable. " - And in an introduction Saurat says: "The truth has the terrible characteristic of being completely unbelievable and demanding an act of faith ..."

Now you can continue with the earlier reference to King Chronos of Atlantis. Here it is again v. Pludor, who found in Diodorus' writings that Uranos was considered the first king of Atlantis, according to other sources it was Atlas. "And Chronos of Atlantis?" Pudor asked about sighting Schliemann's legacy. Then he pushed forward and

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explained in the introduction to his work that the name Chronos is well known from Greek prehistory. Because Chronos is the first to be named from the gods of the titans who preceded the Olympic gods. In the myth, the descent of the Hellenes from Atlantis - as mentioned earlier - is emphasized and, in contrast to Diodorus, Chronos is mentioned as the first king of the Atlanteans.

In his linguistic studies, he came to surprising results. So he found out that the word titanium - titan, is related to the Nordic, Atlantic god Ti, whose name can be found in many places as a part of the name. So in the Ti-Ti-lake in the Black Forest, in the Ti-Ti-Ka-Ka lake between Peru and Bolivia, with the old ruins Tiahuanaco there, with the famous sun temple, also in the Toltec cult site Teo-ti-huakan and elsewhere Further.

Then Pudor brought a sentence from Schliemann's writings, coming from a document labeled B. It says: "In 1883, Heinrich Schliemann, I found a collection of objects in the Louvre that had been issued in Teotihuacan, Central America." - This Mexican temple site is "the place where you become God", where the two great pyramids - the sun and moon pyramids - stand and the famous Palace Street is located. Professor Herman Wirth, in his book "Die Heilige Urschrift", also referring to Seier and Walter Lehmann's research, says: "The Aztec legend believed that the ruins were the burial place of the kings of the old days. Hence the name" where one becomes

God "," comes into God ", which also lives on in the name of the grave street" Camino de los muertos "."

The three researchers named are of the opinion that under the excavation profile of the ancient civilization of Teotihuacan there is a pre-Aztec, artistically superior large cultural layer, the Toltec one, that is, "derives from that people Tollan or Tula (n), the mystical realm of Quetzalcoatl." These Toltecs were the builders of the pyramids and the palace street of Teotihuacan. Here you can find the connection Ti with Teo - the Hellenic Theos god. The Toltecs had their "White Emperor". Wirth describes them as tall, that they had worn white clothes. This is an indication that they were colonists from Atlantis and pure Northern Aryan blood. This would close the ring of Aryan origin of the long-ear symbolism mentioned earlier.

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There is also a remarkable relationship between the Toltecs and the Aztecs. The latter emerged from Atsteken and resonates with Atlantis. "Tol" could possibly be related to the Malay and Dutch word tol and to-lo , with reference to the corresponding word "spinning top", meaning the stormy rotating sun wheel. The first syllable of "Aztecs", namely "Az", "Ats" can also be found in the word of the legendary Aztlan of Mexico. There is still a city called Mazatlan on the west coast of Mexico. Archaeologist Posnansky, who lived in La Paz for a long time, assumes that Aztlan is identical to Tiahuanako. This is more likely to apply to Teotihuacan. Confusion has taken place here earlier. It is also possible that, according to Posnansky, connections could have existed between the two namesake sites, because in an old manuscript it says: "There is water between Mexico and Aztlan". However, it could also aim for a water connection from earlier times with Atlantis.

When it comes to the word "Aztlan", the middle part with the consonant connection "tle" is also noteworthy - explains Pudor. Tle is common in Nahuatl, including the Mexican double gods, the Aztec dioscures, namely Quetzalcoatl and Texcatlipoca. But according to Pudor's instructions, one must read the Mexican-sounding words in the more closely related spelling. Then they are called Kuatsalkoatl or Kuatsalkuatl, i.e. Ku-At'S-Al-Ku- At-Le for Quetzalcoatl and Texcatlipoca Teks-katlipoka. Herman Wirth - brought up by Pudor - says that Quetzalcoatl was borrowed from the older Toltec culture by the Aztecs. This is in agreement with Saurat's giant research, according to which Quetzalcoatl, as the leftover

giant of Quinametzins, was accepted by the Toltecs as a healer and later also adopted by the Aztecs.

The final syllable "atl" is apparently abbreviated from "atle" and, like "atl", is included in the name of the king "Atlas" from "Atlantis".

Homer was already on Atle Island and said in the Odyssey when Minerva asked the gods for Ulysses that he could come home from Atland or Oggzey or Ogygia, where he had been for seven years: "My heart is pounding and torturing me for the unfortunate Ulysses, who is certainly in a lot of pain among the strangers on the flooded and wooded island, where there is the mist of the sea, where Atle lives, who has knowledge of all sea depths and shallows, and who

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holds pillars that hold heaven and earth upright. "- So the "Pillars of Hercules ", which, like the " Navel of the Sea "mentioned, are aimed at Helgoland, the place between the white and red rocks of Helgoland, the " two mountains, "the Pudorin his book " Helgoland Holy land " called. Pudor represents here the view set out later Spanuth adopt that Atlantis was to be sought to Helgoland. Pudor looks at its Atlantis location thesis in older Helgoland the southern tip of The continent of the island, Atlantis, is based on the fact that Scotland was once connected to southern Norway in the pre-Atlantic period. Today, there is not only the Atlantic threshold between America and Europe-Africa, as demonstrated by the survey ship, which extends northwards to Iceland. but also one between the east coast of Scotland and the west coast of southern Norway, which extends to the so-called Dogger Bank, in which there is no doubt remains of the old Atlantis are to be found. A report by the Atlantis researcher Albert Herrmann fits: "When the Romans went to the North Sea, they saw the pillars of Heracles in the rocks of Heligoland."

And Herman Wirth wrote in his "Holy Original": "This North Sea cultural center of the Tuatha peoples of the megalithic culture district of the North Sea region is identical to Polsete or Pol-sate-Land, which later became Forsete-Land. It is the land of the Hyperboreans who" Bring across "the land of the swans ..."

But further to Schliemann 's transcript: "Among the objects unearthed in Teotihuacan, I discovered pottery shards of exactly the same shape and the same material, as well as objects made of petrified bones, which line by line reflected the objects I had in the bronze vase from the treasure of Priam

The resemblance could not have been a coincidence. Shapes and ornaments were too complicated for it. It is beyond chance that two artists in countries as far apart as Central America and Troy were exactly the same shape and size and The vases from Central America had no Phoenician character and no inscription. I hurried to examine my own pieces again and through experiments and thorough research I convinced myself that the inscriptions of strange hand and in a later time p nkt when the objects themselves were created

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were. - I got some similar pieces from Teotihuacan and subjected them to chemical and microscopic examinations. These experiments clearly showed that both vases, both those from Central America and those from Troy, were made of the same strange clay. "-

According to the earlier, the vase made of Troy should have been made of bronze, in which Schliemann found pottery shards. It can be assumed that the writer succumbed to careless confusion in the course of the exciting material.

It continues: "I later found out with certainty that this tone does not occur in ancient Phenicia - apparently not in Crete either - nor in Central America".

In his opinion, this "strange tone" that Schliemann spoke of should only occur in Atlantis.

Pudor believes that it may be the same "strange gray earth" that the "Nautilus" found under the ice in the arctic zone in autumn 1931. Also on the island of Helgoland, according to a report by Dr. Tittel, such a strange gray earth was found, which was called "tock".

"The metal objects," Schliemann continued, "I had to analyze, their nature could not be determined otherwise, because this metal mixture was unknown to me. I had never seen it before. The chemical analysis showed that the material was made of platinum, aluminum and copper an alloy that has not been found anywhere else in ancient legacies and that is unknown today, so that objects of completely identical material and undoubtedly the same origin were found for these two distant countries. The objects themselves are neither Phoenician nor Mycenaean or Central American What follows: That they came from a common place of origin to these places of discovery The inscription on my objects indicated the place of origin: Atlantis! - That the objects were kept in great veneration proves their place of accommodation in the treasure of Priam and the special Vessel in which it was kept the. Their nature leaves no doubt that they were objects

of sacred ceremonies, in the same temple. - Temple of Poseidon? - Was it perhaps a relic of the kind of service that was held in Atlantis and then spread from this great country to these distant colonies and countries? Were such religious objects sold from the mother country?

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"How does the Roman Church spread Bible translations today or how the Egyptians sent the Isis statues and altar accessories to their colonies?"

Well, Heinrich Schliemann could not have known that offerings, for example, were regularly exchanged between Delos and Helgoland, as Pudor was able to prove. Science today knows the old trade routes that connected the European north with the south with a focus on Greece and extended even further to Egypt.

Then the fate began with Schliemann's illness. It seems that dooming is repeated in Atlantis research; Plato was taken from his hand in the middle of his Atlantis report by the sudden death of the pen. Heinrich Schliemann died suddenly before the crowning of his research life and finally his grandson Dr. Paul Schliemann continued research in the interior of South America, as did Colonel Fawcett later.

But Schliemann's papers go even further: "I found an ancient papyrus scroll in the St. Petersburg Museum. It dates from the reign of Pharaoh Sent from the Second Dynasty, 4571 BC. It contains a description of how this pharaoh went on an expedition" West sent to find traces of the land of Atlantis "from where the ancestors of the Egyptians immigrated 3350 years ago, bringing with them all the wisdom of their motherland."

And now you have to let Pudor have his say again: "So Heinrich Schliemann already knew that Atlantis was the motherland and Egypt was one of his colonies. Only he is wrong about the position of Atlantis, which he had in the Atlantic Ocean between America and Europe -Africa was looking for it, that is, in the time of colonization, because it must have taken place many millennia before the time it assumed, even if you add the 3350 years of the Atlantic expedition to the 4571 years of the papyrus role mentioned, and thus to 7921 BC. But soon afterwards Schliemann himself comes to a much older time, namely something like 16,000 years, and even later he comes to Atlantis to the time of 40,000 years BC - The older Stone Age was very many decades long Hahne has been present in Europe since the end of the Tertiary Period, around 500,000 BC - Schliemann continues to say about the papyrus: "The expedition returned after five

years with the message she found neither a people nor legacies ... "egg

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Another papyrus scroll in the same museum, written by Manetho, the Egyptian historian, describes the period of 13,900 years as the reign of the wise men of Atlantis. The papyrus starts this period at the beginning of Egyptian history, which goes back almost 16,000 years. "

Then it goes on with Schliemann: "An inscription that I excavated at the lion gate of Mykenä reports that Misor, from which, according to the inscription, the Egyptians descend, was the son of Taaut or Thot, the Egyptian god, and Taaut again the emigrated son of an Atlantic priest who fell in love with a daughter of King Chronos of Atlantis, had to flee and ended up in Egypt after long wanderings. This inscription is extremely important and I have kept it secret. You will mean it (meaning Dr. Paul Schliemann) among the papers, marked with D. "

So that means that an Atlantic priest had a son named Taaut who came to Egypt, taught wisdom here, brought culture, and was then deified under the name Thot. And Toth in turn was Theuth, like Tiu, also Tyr.

In a preserved papyrus the royal scribe Cheriuf left under Amenophis III. from the eighteenth dynasty an adoration to Thot, the inventor of Scripture and therefore lord of wisdom and creative god of prehistoric times: "Adoration in heaven by the gods! All gods and goddesses pray to Thot when they see him in the big ship .. . "- An unmissable allusion to the landing of Thots in Egypt, probably with an Atlantic dragon ship. - And still further: "Hail, Lord of the words of God, keeper of the secret that is in heaven and on earth; great God of prehistoric times, primal God ..."

In the article published by "New York American" by Dr. Paul Schliemann then says: "I can only reproduce a small part of the huge amount of evidence here, all tangible evidence for this continent Atlantis that my grandfather has collected. But I still want to reproduce the closing sentences of an important document" - and that means Heinrich Schliemann continued: "A plaque, it comes from my trojan excavations, contains a medical treatise by Egyptian priests - there was a connection between Crete and Egypt for centuries - about the removal of cataracts and visceral tumors

surgical interventions. I found a similar recipe in a Spanish manuscript in Berlin, the author of which was obtained from an Aztec priest in Mexico. This priest had taken it from an ancient Mayan manuscript . So I have to conclude that neither the Egyptians nor the Maya were ... great seafarers. They never owned ships to cross the Atlantic ... "

The last sentence of Schliemann could, however, be contradicted, because there was a seaworthy Egyptian fleet, as can also be seen from the circumnavigation of Africa.

The end of the Schliemann document reads: "... and colonies were founded from Atlantis in Egypt and Central America."

Later Atlantis researchers, among them Herman Wirth and Heinrich v. Pudor, Schliemann's notes add that the Atlantean traces go as far as East Asia, the northernmost America, Polynesia, South Africa and everywhere in Europe. Dr. Paul Schliemann came to the same conclusion when he continued the research work: "... For six years I have worked tirelessly in Egypt, Central and South America and in archaeological museums around the world. I discovered Atlantis. I have the existence of this Great riches and the fact confirmed that without doubt, from here every civilization originated in historical times. "

And now comes the explanation afterwards: "... I followed this newspaper's request to reveal the secret of my famous grandfather and to explain some of the facts I discovered, including why I was the discoverer of Atlantis claim to be. " -

Heinrich von Pudor, who also refers to Schliemann, argues that Heinrich Schliemann was certainly the discoverer as far as he thought he found the continent of the island in the Atlantic. However, he, Pudor, was the undisputed discoverer of Atlantis, the area he outlined, reaching from the area around Heligoland to Scotland and southern Norway. He was also amazed that both Schliemanns did not search for traces in the Canary Islands and the Azores.

Dr. Paul Schliemann still caused surprises in his notes: "... I first went looking for the collection kept secret in Paris. The owl-headed vase was something unique, apparently from

of ancient origin and on it I read the inscription in Phoenician letters "From the King Chronos of Atlantis ..."

To this end, it has to be braided that one assumes that the Phoenician script in the comparative series of the originals of the cultural peoples show clear characteristics of ancient Aryan-Indo-European origin. Herman Wirth found the infiltration path of the megalithic culture in Palestine, which was brought from the north by the previously mentioned Amuri and Pulsa people. The Sumerian cult language was also adopted by the Semitic peoples. With regard to Phenicia, finds from Tell el Amarna in Egypt showed an Aryan ruling class in Syria and Palestine. This confirms the origin of the font.

The record goes on to say, "I hesitated for days trying to break the vase because I thought that my grandfather's last letter might end up being written in a mental weakness that was understandable as death approached. I couldn't see why it had to be broken. It seemed pointless. I still can't say how he got to know that it had to be broken. Maybe he had found and broken similar vases in Hissarlik. Maybe he had them last vase saved, feeling like I had to give it as absolute evidence to the person who continued his work. I hesitate to write down what sounds like a bad novel. And yet it is a fact. I finally broke the vase. I was not at all surprised when a square, white, silver-like metal disc fell out of the bottom of the vase, on which strange figures and signs were engraved, which have never been seen before roglyphs or lettering resembled. They were on the top of the coin or medal. On the back was inscribed in Old Phoenician script: "From the temple of the transparent walls". How did the piece of metal get into the vase? - I dont know. The neck was too narrow to bring in from above. But there it was, embedded in the earthen floor, which my grandfather had obviously known. If the vase came from Atlantis, the coin had to come from there. My research now revealed that the Phoenician letters had only been scratched on the front of the metal disc after the figures had been stamped. How this happened is still a mystery to me. But it is obviously so. "-

Since Heinrich von Schliemann repeatedly spoke of Crete

It would have been believable that, as already indicated, the coin came from Atlantis to Crete, was given Phoenician letters there and then came to Troy. But what if the vase was among the consecration gifts sent from Atlantis to Troy? - Or was the journey from Atlantis to Troy via Crete? Did you stay there

and did you put the coin with Phoenician letters in the vase? Because the coin also came from Atlantis. Now Schliemann said that the neck of the vase was too narrow for the coin. So there was only the possibility that the inscribed coin was put on Atlantis when the clay vase was being burned and shaped, and that the Phoenician letters were rather Atlantean: a secret message from the Atlantic priests to that of Troy! -

"In addition," continued Paul Schliemann, "I found in the collection the other important pieces that, according to my grandfather, should also come from Atlantis. Underneath was a ring made of the same strange metal as the coins or medals. Then there was a strange looking elephant made of petrified bones, then a decidedly archaic vase and other objects that I cannot mention now, and there was also a map sketch on the basis of which the Egyptian captain had searched for "Atlantis" I would like to reserve the right to speak objects for my extensive work. By the way, I am not allowed to report on it according to the instructions of my grandfather. "

In between, it must be noted that a complete announcement of the initially guarded objects and information would only have been released after the research work was completed. Due to the never return of the grandson from the jungle, the intended work was not published.

Then it goes on: "... My grandfather had written that I should first turn my attention to the ruins of the Temple of Sais and the Chacuna Valley and America. I first traveled to Egypt and started digging around the ruins of Sais I worked in vain for a long time. I found interesting old pieces of cult and astronomical meaning, but no trace of what I was looking for. But one day I met an Egyptian hunter who showed me a collection of old coins that he had in a sarcophagus from a grave in the

Had found closeness. Who describes my astonishment when I discovered two coins of the same type and size in this collection as the white coin from the Trojan vase! The figures weren't exactly worked out in detail, and the inscription was sketchy, but they were undoubtedly of the same origin as mine. - I bought it from the hunter and searched the sarcophagus where the hunter found these coins. It turned out to be the sarcophagus of a priest of the 1st dynasty! So an ancient one! But it contained nothing else that would have been of interest to me. - Wasn't that progress? Here was the coin from the Troy vase, which, if my grandfather was right, came from Atlantis ... "- And in Sais Heinrich Schliemann had

said that his successor should investigate, of all places, in the temple that contains the reports about Atlantis and reported by the priests to Solon, compare the reports in Platos Timaios and Kritias, of the temple that was built by a son of Atlantis, the aforementioned Taaus, or Thot, that with a daughter of Chronos had fled and whose name was on the vase by Hissarlik, which contained the coin. Thot's son was called Misor. The current name of Egypt in Arabic means: Misr!

Then continuing in the transcript: "For my support I turned to two famous French geological experts and we explored the west coast of Africa at the points designated by my grandfather, where he assumed that there would have been a direct connection with Atlantis." - Maybe also in the Canary Islands -. "We found the entire coast covered with volcanic ejection masses. Such phenomena could only be seen at a distance from the coast. For miles it looked as if the volcanic activity had torn land off the coast. Here I found an invaluable item for my research. A child's head made of the same metal as the ring and the coins. It was embedded in a crust of volcanic ash of old age. Chemical analysis revealed exactly the same strange alloy that I have described ... "

Then the grandson continues to say that after smashing the Teotihuacan vase with an owl's head, he found another coin of exactly the same type after obtaining approval for the procedure.

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had to hold. The only difference of the coin was the arrangement of the hieroglyphs. With that, Dr. Paul Schliemann in his hands five links of a chain from different localities. He then traveled to Mexico and Peru, where he undertook excavations in an ancient Chimus burial ground in the Chacuna Valley, where his grandfather had directed him. He didn't find any coins of the kind he was looking for, but to his great surprise he found inscriptions.

He wrote: "... inscriptions that, if I published them, would astonish the world! ..."

Then he traveled to Teotihuacan in Mexico, where he again found some of the coins he was looking for, but with different labels.

However, the aforementioned finds seem to have been irretrievably lost, as has Paul Schliemann's estate since it was considered lost. Perhaps the Chacuna Valley will reveal further secrets when digging again.

Schliemann's grandson reaffirmed the statement: I am now skipping the hieroglyphs and other pieces of evidence that I found that prove that the cultures of Egypt, Mykenäs, Central America, South America and the Mediterranean cultures had a common origin. This is undeniable ".

In the British Museum Paul Schliemann studied a Maya manuscript from the Le Plongeon collection, the so-called Troano script. Although the Maya script has so far only been deciphered to a very limited extent, he believed that he could reproduce a translation of the text viewed. It is:

"In 6 Kan, on the 11th of Muluk, in the month of Zak, terrible earthquakes began that continued uninterrupted until the 13th of Chuen. The land of the mud mountains, the land of Mu, became their victim. After being lifted twice, it disappeared overnight after having been continuously churned by the power of the underground volcanoes. The mainland rose and fell several times. Finally, the earth gave way, and ten countries were torn apart and torn apart. They sank with their 64 million inhabitants, eight thousand Years before this manuscript was recorded. " -

Regarding this Troano manuscript in London, it should also be noted that the Frenchman Brasseur also worked on deciphering this manuscript and that his results coincide with Paul Schliemann. Three codices are the annihilation by the Spanish

Conquistadors escaped, two of them are still unreadable. And yet the Mayan researchers found what they were looking for. A little read and yellowed manuscript from 1566 entitled "Relación de las cosas de Yucatán", written by the Spanish archbishop Diego de Landa, came into the hands of Brasseur and brought him a key to his translation efforts. This applies in particular to the time calculations. Although the Mayan writings and stone epigrams - like the Aztecs - are also signs and images, Brasseur may have benefited from the linguistic aspects of the Diccionario Francisco. This only existing dictionary of the Mayan language with the Yucateca dialect dates from the sixteenth century and was created by a Spanish priest of the San Francisco Mission who supplemented several thousand words of Spanish with Mayan words .

The times in the accounts of the lore of the great catastrophe scattered around the world are essentially the

same. This also applies to Atlantis. According to the Mayan calendar , which was also recorded by the Archbishop de Landa, who was the year of the 8230 catastrophe before the era. All available information about the working time, as it is called in the Ura Linda Chronicle , fluctuate between the years eight to ten thousand before the time calculation. That was also the time when Atlantis went down. Since it is now also known that the Doggerbank was sinking and Helgoland was thus separated from the mainland, the assumption of Heinrich v. Pudors that this area was Atlantis are at the forefront of the probability.

The question of the country Mu has already been studied in detail by science. The geologists are only divided over the extent of this former continent. In any case, it was located in the Pacific region and left the South Pacific Islands as the previous highest elevations. In the north of Hawaii and in the southeast of Easter Island. In 1929, the director of the Bishop Museum in Hawaii, Dr. , published about the inhabitants of the remains of Mu, i.e. the South Pacific Islands. Peter Buck, the following note: "... The result of my research in Polynesia led me to the conclusion that the conquerors of the Pacific were obviously of European origin or belonged to the so-called Aryan races. We do not find curly hair on these islands, no dark-skinned people , no flat face profile and no Mongolian slit eyes. "

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The French-Argentinian professor Jacques de Mahieu also came across old reports relating to the Polynesian region in his investigations into the traces of the White Indians - which will be discussed later. At the beginning of the seventeenth century, the navigator Alvaro Mendana and his helmsman Pedro Fernandez de Quiros described the natives of the Marquesas Islands as almost white, straight, tall and strong. The same information came from Antonio de Murga when he came across around four hundred natives visiting the Solomon Islands . The Dutchman Schouten from the South Pacific reported on blond whites. The same picture met the Frenchman Le Maire in the Tuamotu Islands in 1615 . But only the Americans have linked the white appearance in the South Pacific to Mu in recent years. But it continues:

Buck is a recognized specialist in the South Pacific area. Internationally renowned experts such as Abraham Fornander, Marcel Brion from the Francaise

Institute, William Ellis, Percy Smith, de Quatrefages and others confirm Buck's view. To their great surprise, when the French came to Tahiti and the ethnologists started to work in the South Pacific, they found numerous cultural elements that clearly indicated the presence of giants. There were pyramid buildings, structures, ramparts on the Caroline Islands, in the atoll of Tonga-Tabu and on Ponape. On Tonga taboo, boulders weighing 25,000 kilograms are carried by columns. Now one has again found the traces of the giants and, as just stated, these were white people from the northern region. The vast majority - as Professor Homet explains - were of pre-Vedic origin, mixed with Aryans, and mythically derived from Hyperborea.

About the origin of the Polynesians, Jean Prachan wrote in 1982 that there are three theories in science, some of which are still subdivided. The predominant assumes that there was a Pacific continent with an indigenous population from the north. And Prachan adds that it most likely belonged to the white race. Here the stones of a puzzle fit together, the overall picture of which has not yet been fully grasped. The remaining Polynesian island area is fundamentally different from Melanesia with its negrid, curly-haired inhabitants, which are counted among the Australids.

Scientist PH Buck, son of a British new

Seeländers and a Maori woman, who was also called Te Rangi Hiroa after her mother tongue, described the Polynesians as descendants of the European race. As excellent seafarers, they would be Vikings of the rising sun. He resolutely rejected the opinion of some anthropologists that a Mongoloid origin could be established. He refuted the American RC Suggs, who spoke of a new mixed race. The Austrian Heine-Geldern is also mistaken, like others, that the Polynesians came from China. These attempts at interpretation have only very one-sided prerequisites and show omissions in the field of mentality, character interpretation and appearance.

An interesting finding was made by Jean Bianco, who came to the same conclusion in his research as the German scholar Thomas Barthel, who struggled to decipher the Ronga-Ronga tablets from Easter Island and so far found that between Polynesian mythology and astronomical knowledge these islanders have close relationships. This astronomical

knowledge, which comes from ancient times, also points to an origin from Europe.

Thor Heyerdahl is also a staunch supporter of a European origin of the Polynesians. He also described the astonishment of the Europeans who came to the islands, who often found almost white-skinned people with beards. Some even had red hair, blue-gray eyes and a number of eagle noses. The redheads called themselves Urekehu and reported that they descended directly from the island's first chiefs, who were white gods, such as Tangarosa, Kane and Tiki. This legend is widespread across Polynesia.

Heyerdahl also wrote in his book about Easter Island that the natives spoke of the long ears from Norway when he arrived. And there is the long-eared track again ...

On the basis of his in-depth research, Reche, the author of the work "Polynésien", found that the Tangata - as the Polynesians' proper name is - is based on an ancient civilization. If you add Pudor's linguistic research here, you can easily find the syllable Ta from the original language at the beginning of the name Tangata, denoting the god of heaven. The interpretation results for the Tangata heavenly sons. Reche also refers to the Atlanteans, with whom he thinks he can see an amazing similarity of cultures. The high intellectual and moral development could not only come from the most recent geological epoch.

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Plato described the Atlanteans: "... The attitudes of the Atlanteans were sincere and quite generous ..." - A description that also applies fully to the Polynesian being. In his work "Tangaloa", Reche also points to the extraordinary nautical knowledge of the Polynesians, thanks to which they have undertaken long sea voyages for thousands of years. Likewise, their linguistic forms of expression show a high level, the richness of their words is level with the German language. For colors, for example, they have a leading position in relation to all other existing languages, since they also know how to name subtle differences in tones with corresponding names.

"I want to be a moral longing in the great longing of the world - Tangata in Tangaloa - a small, working part in the inconceivably sublime spirit of the world." So it says in a Tangata saying. And that is exactly the sentimental language from the original religion of the original Aryans, Atlanter.

According to a Polynesian legend: "Taaros created man from the red earth Araca and blew his breath into his mouth. So a match to the Thuata, the people from God's breath. A bridge of early Atlantic connections not yet taken up.

One finds further in the myths: PH Buck found out in the Polynesian legends and in the genealogical research that a traditional meeting place of the spirits exists in the whole area, from Hawaii over Samoa to Easter Island and New Zealand. This is where the human soul sets off for the journey back to the West after the body has passed away.

Numerous testimonies of a megalithic culture, gigantics and pyramids that existed earlier, says Homet, now show half-solved puzzles. The trail into the past has gotten hot right into the Pacific region.

Another part of this track joins the long chain of evidence. Illustrations from the brochure by LR McBride, "Petroglyphs of Hawaii" show, among other rock signs, also a group picture representation, as represented by Herman Wirth in his "Holy Original". Namely, a completely identical repetition of characters from the Cueva de las Figuras in the Sierra Quejumbrosa in Spain. The age of the cave drawing found in Spain is brought back to the time of the younger Stone Age, that is between eight thousand and two thousand five hundred.

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Here again is the chain: ancient Europe, the Indo-Iranian region and finally Polynesia. Pre-religious and old calendar signs also show the old cult around the Great Mother, the sky and

Earth mother, in connection with the early matriarchal traditions. Numerous mother statuettes of various ages that have already been found show this. So you can see the picture discovered in Hawaii as the Great Mother of Hawaii. Another trace from ancient Europe to Polynesia.

This high position of women from the early days was preserved until the Germanic successor period. Here it was still the wise women who were responsible for the upbringing and also healing. They are handed down as hague iron or hagdane. This gave rise to the term 'witches' in the Middle Ages. Between 1250 and 1750 they were persecuted, tortured and burned by the Inquisition as possessed by the devil. The millennium chain around the Great Mother with her wise women was broken. The woman's high position was extinguished and she was humiliated as a servant.

But back to the South Seas:

The big bang came in 1984! - In the German journal "Anthropos", Munich archaeologist Kurt Horedt brought up the solution to a major South Sea puzzle in a treatise. He found Germanic cultural traces on Easter Island. While the German linguist Barthel with his results from the attempts to decipher the Ronga-Ronga tablets left on Easter Island, as well as for the most part also Vaz de Melo, Horedt compared the characters on the Ronga-Ronga hieroglyphs with those on the in North Schleswig found sign on the Gallehus horn. Strictly speaking, with the signs on the horn A. This is one of the two gold horns that were found in Gallehus in 1639 and 1734 and are referred to as dating from the Germanic period. It is believed that they may have arisen around 400 AD. One of the two horns shows a rune inscription on the upper edge, which was deciphered by Sophus Bugge in 1865. The text reads: "ek hlewagasti R holtija R horna tawido", thus: "I HlewagastiR HoltijaR made the horn". It was more difficult with the symbols. They revealed that the Teutons saw in their lettering a mystery. After all, the word runa also means 'secret'. The unveiled details of the gold horn display are a very

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leading chapter for yourself. One can only point out in general that the parts of the picture show the gods, myths and cult pictures and that when the horns are rotated in five rows of pictures, the number thirteen as syllables of the rune verse, also double-dashed and cross-grooved, is always noticeable. It shows a letter symbolism. Heinz Klingenberg shows in his 1973 published work on the rune script in the chapter 'script thinking' and generally on the rune script that the thirteen syllables in the rune verse are sophisticated poems. If you read the thirteen syllable-named rune letters of the rune verse with their unmistakable numerical value, which corresponds to the position in the 24-type runen-futhark, then thirteen letter numbers add up to the number 165 plus 4 point units - as the beginning of four point groups in the breaks of the Poet language -, the number 169 or the number ratio thirteen by thirteen, the increase in the targeted, always the same number of symbols from Gallehus. Also a star numbers arithmetic is in addition to light and the research being amazed can not come out. This also applies to the references to a number of mythical figures, with a deer wagon also pointing to the Goths from the Ukrainian region and to other connections also from the Middle East. So the big ring from the past and the Atlantic heritage closes here too.

The comparison of the gold horns with the Ronga-Ronga tablets, called correct Kohaus in the native language, shows that the horn A with a two-line representation of two-line characters at the opening with a total of nine different figurative characters has the same arrangement and striking agreement with the Have a counterpart from Easter Island. Out of nine characters, seven are exactly the same, the rest almost the same. The German archaeologist is therefore not wrong in assuming that settlers from Easter Island on Easter Island had had a significant influence on the culture there. Horedt believes that the arrival of Germanic settlers, around around 1100 AD, can be traced back to a time that could be in line with Thor Heyerdahl's assumptions without referring to them. Heyerdahl again speaks of a second wave of immigration that would have taken place between 1000 and 1300 according to the era and would have come from the north, the area around Canada and Alaska. These immigrants would have

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straight heads, reddish blonde hair and a tall habit. They would have overpowered the earlier Quechua and Aymarä descendants from Peru and seized Rapa-Nui . This raises the not unjustified question of whether the immigrant northern people, regardless of whether they came from the west or north, could not be the successors of the Widukind Vikings who went homeless at sea.

The changes that took place on Easter Island around the turn of the millennium are not the last word on this story. Most of the Mohais are older, although the quarries on the island have only been used in recent times. The Polynesian traditions also indicate an earlier period. Horedt found that the mohais had a sharp profile, narrow lips and a pronouncedly broad chin, and thus European features. They are carved out of black tuff. Some of them have tons of stone cylinders made of red volcanic slag on their monumental ancestors like red hair or knots on their heads. This indicates Germanic people or northern people. These may have transferred their racial characteristics to part of the Mohais or to new Mohais. However, since there are no comparable equivalents anywhere for the Mohais from recent history, the Polynesian legends confirm that they originated in the older days, but also point to a related cultural form.

In 1932, the Hungarian engineer Hevessy discovered that many of the Kohaus' signs with the Ronga-Ronga signs are also

strikingly similar to some of the signs on the sails of the ancient Indian cultures of Mohenjo-Daro and Harappa in the Indus Valley. In this age-old culture, however, according to current official science, there was hardly any connection to Easter Island, which is said to have not even been inhabited. Hevessy was therefore accused of the error, all the more so since the spelling of the Indus Valley script was linear, while the Ronga-Ronga characters resembled the ancient Greek boustrophedon spelling, i.e. the arable furrow -drawing line with alternating directions from line to line. So Hevessy was rejected. But it is precisely the parallel found by Hevessy between the early history of Greece, the Indus Valley, in which the Geerts men also appeared later and Rapa-Nui, Easter Island, very much suggests that traces are lost here in the history of Mu, the

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sank even earlier, but left behind basic knowledge connecting insular land remains that still influenced post-cultivation. So it seems understandable that the later adoption of Germanic characters on the Kohaus was retained in the older writing form of the previous culture. In addition to the shadowy myths of the natives, there is now the already tangible result of the at least sensational discovery by the German archaeologist Horedt: the landing of northern people around the turn of the millennium.

Now back to the starting point of these considerations, to the document of Paul Schliemann: After quoting the Mayan manuscript, there is a paragraph: "... Among the documents of the ancient Buddhist temple in Lhasa there is an old Chaldean manuscript, written about two thousand years before Christ There it says: When the star Bai fell on the place where there is now only water and sky, the seven cities with their golden gates and transparent temples trembled and trembled like the leaves of a tree in a storm, and then a stream of fire poured out and smoke from the palaces. Death sighs and screams of the crowd filled the air. They sought refuge in their temples and citadels. And the wise Mu, the high priest of Ra-Mu, rose and said, "Did I not predict all this?" - And the women and men with their precious, gem-studded garments whined: "Mu, save us!" And Mu replied: "You will all die together with your slaves and others and riches, and new nations will emerge from your ashes. If they forget that they should be above things, not only in terms of what they gain but also what they lose, they will be hit the same lot. "

Flames and smoke stifled Mu's words. The country and its inhabitants were torn to pieces and soon devoured by the deep. "-

Both reports, one from Central America and the second from Tibet, bring the same disaster traditions. The crash of the star Bai can be explained according to the Hörbiger teaching as a moon break. A second interpretation would be a statement by the Brazilian linguist Vaz de Melo, who spoke up in 1973 and pointed out that, like the German researcher Barthel, he was concerned with deciphering the Ronga-Ronga tablets found on Easter Island and could read them. Accordingly, he would have found that a

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Text passage reports of a huge tidal wave with waves over 30 meters high that had flooded the entire large archipelago, including Easter Island. Then there was a huge fireball that caused a violent quake and sank many islands. However, Melo only wants to reveal his deciphering method when Barthel presents the completion of his work.

In any case, it is astonishing to see Melos pointing to a huge fireball. This would be the case for the dangerous comet Typhon, of which Egyptian records say that around four thousand five hundred years before time had grazed the globe and caused great disaster. The earthquake caused a pole shift at the time, as was the case many times in the geological age.

Francis Maziere wrote about Mu in 1956 that American research confirms Mu. And he says that the disappearance of this continent was due to the impact of a fragment detached from a giant planet, which caused the poles to be reversed.

It is worth mentioning that an oceanographic research group at Duke University in the USA in 1965 and 1966, led by Robert Menzie, did a series of underwater photographs near the Peruvian coast, about eighty kilometers west of Callao, over two thousand meters deep Milne Edwards ditch sighted the remains of an old sunken city. These photographs clearly showed stone statues covered with hieroglyphs. Further ruins were found using a sonar device.

It can now be deduced that Mu undoubtedly meant the motherland, also the mother goddess, who was indeed Ma. From Mu, the "peoples of God's breath", as Pudor said, moved from their cradle from the hyperborean north to the world - in Latin still as Mu-ndus, world - to colonize. This is how the two

hemispherical existence of Mu is to be understood. The real fatherland was still the Atta country, Atlantis. The meaningful syllable Mu has been preserved in many places, such as in Mu-stad, which is the city of the country Mu near Oslo. Mu is still called Mother in Chinese today, the Sumerian hieroglyph. To also mother, in Arabic umm.

This leads to the oldest root of the Great Mother, from which the later matriarchies were derived. Hesiod already

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called the Great Mother Maia. The Central American Maya would be understood as "sons of the Great Mother", since their ancient myths go back to Atlantic sources.

In the early generation myths, Helmuth Böttcher shows the magical world of women in the Paleolithic Age. The Great Mother was a defining element. It later transferred itself in the Germanic area to the highly respected position that the wise women held and to the great seers from prehistoric magic. The Great Mother as a female deity was shown to the Babylonians and Sumerians as a water bird hieroglyph, as a swan. And in Greek myth the twin pair Kastor and Polydeukes, like Klytemnestra, were born by the swan Leda. The same Leda that gave birth to Apollo and Aphrodite. Everywhere Thule swans sing ...

Referring to Mu, Herman Wirth quoted an old Swedish folk song: "Li Mu, Li Mu, Li Ma, Gud, Lat solen skinaölver bergena bla".

- According to Wirth , Li means God and is contained, for example, in the name of the city of Lima, in Inkaland Peru. This ancient folk tradition from Sweden is extremely significant. According to the scholar Wooley in his work "Ur and the Flood", the top civil servants in Assyria were called 'Limmu', which is the same word as in the Swedish folk song. Wooley said that all Babylonian and Assyrian culture is rooted in Sumerian, and Sumerian goes back to Atlantis.

Wanting or not wanting, there is no avoiding determining the location of Atlantis. Helgoland - Heiligland is undoubtedly the focus of the review and Pudor's views are increasingly supported in the latest studies. The ancient world shows the Nordic influences everywhere, the connection between the Hyperboreans and Atlantis with the focus on the Holy Land is becoming increasingly clear. But for now the Schliemann chapter has to be closed.

At Dr. Paul Schliemann goes on to say: "... But at the end I want to speak for a moment about my grandfather 's

document, which I started from and which formed the basis of all my research. After mentioning the inscription he placed on the Having found dome tombs from Mykenä, he continued - and now Heinrich Schliemann takes the floor again, apparently to the end:

"The religion of the Egyptians was mainly a sun cult. Ra was the sun god of the Egyptians. The same religion the Maya had in Central America. Ra-Na was the sun god of the ancient Pe-

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ruan people. Lepsius found the same sacred symbols for the ordinances of the Egyptians as the Peruvians. In the Egyptian and American pyramids, a thick layer of smooth and shiny cement of a thickness that our builders cannot produce formed the outer skin. Humboldt recognized the same type in the Cholula pyramid as in the Jupiter Temple in Belus. In both America and Egypt, the pyramids were built in the same style. I have found that on both sides of the Atlantic the pyramids with their four sides - and this has been confirmed by recent research - have been astronomically oriented like the arms of a cross according to the regions of the world. Here and there, the line drawn through its center coincides with the astronomical meridian. The construction of the angles of inclination and the steps is the same, and here and there the larger pyramids are dedicated to the sun. "- And with that the Schliemann document ends.

At the end of the Schliemann report, further information is required:

One can assume that language research makes an important contribution to historical connections. The linguist Karl Mattis, in his book "Language Thoughts of the Northern Racial Peoples", which has only just been published, says that language has grown from prehistoric times, is an expression of the researching spirit and the divine creative power that works in the spirit. Awe to the past genders who created, built up and maintained this language, who suffered and fought for them, is a reminder and reminder to today's people. This is the modern language changers and language destroyers in the main book. With the destruction of language, the bond of historical connection breaks, the path of a long review is destroyed. Mattis says: Peoples without a spiritual connection to language cease to be cultural peoples, they no longer know their past and have no future.

Every historical review of distant pasts requires at least a short foray into the world of language in order to be able to

peel out cores lying in the fog using examples. Here an astonishing preservation power of primordial syllables and word stems is revealed, in some cases also of profound meaning.

Basics of language interpretation and meaning will have to be dealt with again later. The way

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to the Ra-ta, to the root - think of the Latin ra-dix - is largely hidden in the language. It is astonishing to note that the Indian star catalog by Suryo-Shiddhanto is over 58,000 years old based on the given retroactive accounting options . In his Timaios, Plato wrote of the traces of the Atlanteans kept in memory without even knowing at that time what unimaginable power lies in the memory chromosomes . The age of the Sanskrit Castas, which according to calculations and statements by the Brahmins are said to be seven million years old, is hardly imaginable. Here science still has a tough nut to crack. In contrast, prehistory and early history research in modern times is only about 150 years old.

However, what has now been given must first be dealt with again from the Schliemann transcript of the final part, and the language references associated with it.

Coming back to the name Mu and the associated word formations with Ra, as well as with matching terms, the scientist Kadner also takes the view, after comparisons, that the original men's class in Egypt was provided by the A-mu-ri - Amuri. It is now common knowledge that the first dynasty was of Nordic origin.

Further traces were found in the Near East among the Babylonians, whose great ruler Hamurapi - Ha-Mu-Ra-Pi - bore the words Mu and Ra in his name. Consider the former priest Ra-Mu von Mu.

Surprising comparisons can be seen between the Amuri and the Mauri, or Maori written. Their typological image and culture correspond to Kadner's indications that the Mauri have a linguistic and cultural connection with the 'Atlanteans'. Like Wirth, he found a change of word to Amuri in the name Mauri.

The word Ra is deciphered by Wirth as the sun - atlantic 'light of the country'. In Sumerian dag, in the name of the Nordic Atlantic Tuatha god Dagda. He also found the ideogram 'Sun's Eye' with the phonetic value Ra in Egyptian hieroglyphs on Coptic Re. The Copts are the descendants of the ancient Egyptians. Re was also the name of the oldest king of the gods

and the eye of the goddess Hathor. And in the Mauri language , Ra also means sun and sun god. The Ra word syllable

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can be found in the name of Easter Island, whose name is Rapanui. The holy mountain Ra-ra-ku lies on Rapanui , and in the Mauri language Rarakua is called: the prayers. On Rapanui there are still the mysterious colossal figures with long ears, as they flowed into the Asian mysticism, probably from Mu, and are to be associated with the Hyperboreans.

On the South Sea island of Aru - Ar as the reverse of Ra - the Samoan chief families were called Ariki. Samoa, probably Sa-mu-a, so again Mu, fits strikingly into the investigation.

In Peru, Ra-Na was the sun god of the ancient inhabitants. In North African Atlantic culture, a goddess with Ra is called and the sun in the water is called Na. The word Rana, the combination of Ra and Na, or Ana, 'sun' and 'mother water', corresponds word for word to the Egyptian Ra, sun god and the goddess Na, the fertile and fertile primal matter - primal mater, i.e. primal mother - , the ocean. In Latin, Rana means frog or toad. In the Germanic interpretation of the meaning, the toad is a symbol for rebirth and also for the uterus, i.e. both for being born and thus the chain to Ra-Na, to Rana is closed.

In the sea Ranha - it is said in the Avesta, Yasht 12, 17 to 21 - the root is the tree of life. And the tree of life, which is indispensable from Nordic mythology, can also be found in China under the astonishing name Mu, also Muk. Mu is also Chinese mother, mother and tree of life, both meaning bearers of life. This is confirmed in the context of the archaeologist Hubert Schmidt with his claim that the oldest cultures from China and Japan originating from prehistoric times are of European origin. The oldest cultural institutions came from Northern Europe, sometimes also from Southern Europe, in the Neolithic period.

Na must also be discussed later. Regarding the Indian god Nayarana from the study of Rana, the interpretation is simple: Ra-Na means the birth of the sun, plus ya for water and again na for born.

The Ra -ba, the ravens , also come from Ra . In the Germanic view of the gods, after the previous high and primordial religion of the north, they were escorts of the god of heaven, later Odins. Edda Gylfagining says: "On his

There are two ravens on the shoulders, who tell him all the things they see and hear; their names are Hugin and Munin ... "That is why Odin was given the nickname Raven God, also Raven Ase. The latter has been preserved in the Christian world as the curse word" Rabenaas "and the Odins bird became the" unfortunate raven "."

Professor Hainz paused with his words. He nodded in satisfaction when he saw that despite the length of his speech, he was still being given undivided attention.

"As I mentioned at the beginning," he continued again, "a short version of the far-reaching material cannot be included in a single lecture. We will still have to stay with Atlantis, in terms of language and early culture, to continue to learn about the traditions of the Ura - Linda chronicle, to be able to explain meaning and meaning for the present time. Later you will also have to add essentials about Babel. I would now like to conclude with the meaningful statement of Jürgen Spanuth, who reports from Atlantis as a 'Germania' from the He literally said: "Evidence of this fact, which I have provided with the help of the ancient Egyptian original for Plato's Atlantis report, is, as the Swiss archaeologist and Egyptologist Dr. Emile Biolay wrote on March 31, 1955, "the greatest historical discovery of the present day". -

Remain silent. -

Nobody moved. A spell had spread across the room. Then the ban field collapsed. Suddenly there was applause, regardless of the age of those present. Professor Hainz got up, bowed gratefully, and then waved off defensively as the applause continued.

When Wulff came to the speaker's table and thanked him on behalf of the students, he also included Professor Höhne, who had arranged the lecture. When he looked at his teacher, he unusually showed him a sly smile.

Höhne said in a low voice: "There are also other people than the Trineks! -". Spoken, got up and left the room smiling with the lecturer.

As another approving applause flared up, Wulff stared open-mouthed after the others.

V.
THE LONG TRACK

Na jayate mriyate va kadacin
näyam bhütva bhavita vä na
bhüyah ajo nityah
säs'vato'yam puräno
well hanyate hanyamae s'arire.

("There is no birth or
death for the soul.
Also, since she was once,
she never stops being.
It is unborn forever, everlasting,
immortal and primordial.
She won't be killed
when the body is slain. ")

Bhagavad-Gita

Vierzehn time ran the sun over the blue firmament and moved from the east their everlasting train westward. In part it showed itself as a beautiful golden disc with its warming rays, in part it hung over the clouds covering the earth with their fantastic changing shapes. She was moody, changeable as always, since she saved life for the earth.

There were no exciting events in the city during this period. Everything went along in the usual way.

The matter of Graff's kidnapping had already been forgotten by other, more earth-shattering events. In the school area with the Graff class, only the class community had gotten a little confused since it had been led into new historical territory by the early history lecture. Atlantis - that was a fascination with the unknown and was not part of any curriculum. For the time being, it was not yet clear which conclusions to draw from the far-reaching review for the present time. The usefulness for the political life in the present time resulted only from ideological bases within a century span. So far, the lecturer's notes had pointed to roots, but had not yet shown a tree with an overall picture. And so the tension grew.

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Another Friday came. -

Once again, Zeller's guest room was occupied to the very last seat and some guests stood on the wall. When Professors

Hainz and Höhne arrived immediately before the scheduled lecture time, they were immediately greeted with applause.

Only when the speaker came to the lecture table did it become quiet. Wulff gave a brief greeting and handed over the word:

"I am surprised," Hainz began with a subtle smile, "that the listeners have remained true to me for the first time. I was almost afraid that the level of detail that I thought would be necessary would have triggered a wave of evictions. I am all the more pleased that I am now showing interest. So I can start with a continuation of the introduced material! "

He took papers out of a folder he had brought with him and put them on the table in front of him. There was deep calm.

"The path of language is a long and broad trail! - There was a primal language and this is the beginning of the spiritual history. The then primal alphabet - the primal Holy Scripture, as it is called Wirth - started a cultural development.

The well-known scholar Fester expressed himself as follows about the origin of language: "Thinking, feeling the religious can only be communicated through language. The solidity of art, the accomplishment of its tasks, its design, it too can only be communicated through language. The hunt for large animals, the processing of tools, the care for clothing, housing, food, the upbringing of children - all of this requires language."

You have to start from the original terms and ideas to get to the first language approaches. Archetypes of a few syllables grew over time into words and expressions, until the original language emerged in their vocabulary expansion.

The etymology, the doctrine of the true root of words, which has only been in operation for around 150 years, painstakingly delved into the confusion of today's languages and their grammatical differences in the history of their origins through tough traceability research. But not only that, you got back to the starting points of the original words. The scientist Richard Fester, for example, assumes that such primitive words must be related to people and their surroundings, and the results of his pioneering work have been shown

leading. What already showed in the Germanic context, namely that place and landscape names come from an older vocabulary, Fester tracked down in his persistent search, which led him to the roots of the origin. Heinrich Pudor followed the same line with his detailed study of the origin of language and in the original script Herman Wirth made a decisive contribution.

The development from the primitive people with the beginning of speaking and the associated separation from the animal area to the different tribes and then peoples is at the same time a history of the spirit. This spiritual history is the mother of the cultures developing from it with an encompassing vocabulary. And the emerging languages asked for writing. This is how the first ideograms came into being, the pictorial hieroglyphs, but also an original alphabet. Wirth calls it the Holy Original. Today we know that the oldest alphabet was a rune script. It was an alphabet based on a cosmic view, recognizable in the paleography and bound to the magic review.

According to Pudor, this is understandable, based on how the script was formed from a replica of the previous sign language and from a form of implementation of cosmic relationships. From the sign, you only need to draw a man in the form of a towering line, one foot sideways, and you get the rune A. A man's line with raised arms forms the man, man rune. The man, just as a vertical line, standing between heaven and earth, gives the is-rune. This is how the ideogram is formed, a vertical line with a small circle end each meaning "power from above", as shown by Wirth's paleoepigraphy. This epigraphy shows the signs of the primordial religion with a belief in a Supreme Being, signs of the year, and symbols of various kinds. From the meanwhile preserved, clearly definable roots and similarities in the various languages of the subsequent period and after earth disasters, the search for traces of the legacy of Atlantis becomes an exciting part in the world of language.

The wonders of words are among the wonders of life.

The physician Robizcek from Vienna had astonishing success as a linguist. The result lengthy and very

In-depth research has shown that all human language is a joke rebus of enormous dimensions and of a shocking depth. One should not try to evaluate human languages as a heap of lifeless structures, rather one should see living organisms in them. The leaf crown of a tree cannot be used for research in comparison; it is the root that nourishes the crown. So back to the root.

If such research, even after researching the languages that have emerged, not only the European, but also a number of exotic, constantly persistent contexts of terms, one has to find

contexts based on the further development that also prove the hiking trails of ethnic groups.

Because it is precisely these long hikes that have to be reflected everywhere and have left a lot.

From such a starting position one can follow Herman Gauch, who begins with the building blocks of language, as did Pudor and Fester, and who realizes that these point to the north, is evident in the runes' Atlantic original as common property of the white race is recognizable. Gauch also found that the Germanic rune names match the letters acrophonically and that there are relationships with the Phoenician script. This clearly fits the history of the settlement of the Palestinian area by the sea peoples from the north, the white Amuri and Pulsata people. Here, too, the meaning interpretations show complete agreement and the same roots of the word, which have remained unchanged since primeval times. These laud compositions demonstrate the paleological nature of the runes.

The example of the K rune with the picture as a branch on the trunk expresses the parentage. In the Icelandic rune poem it is called the royal rune. In addition to other meanings, this rune extends through all ancient languages to the Asian word 'K (h) an', the leader of the tribe, and to the Japanese 'Ken', the Gau. This hiking picture of the K-Rune coincides with the word examples exactly with the hiking trails of blood group A on the serological blood group map of Raymond Dart and thus you are once again with evidence of the Asian migration of the Atlantic Scandinavian people through northern Asia and even further.

The teleogenetic same heirs, Atlantids and Indo-Europeans, are also carriers of the same language, the

Originating from the mother tongue with an unadulterated purity of the roots.

In the case of the peoples outside the Germanic heart region, these heirs only represent a ruling class, as was strikingly observed during the first Egyptian dynasty. Through the inclusion of languages of inferior peoples of different ethnic groups, individual Indo-European languages gradually diverged in terms of sound and meaning. The Cromagnon culture in the Mediterranean region no longer showed a closed language unit, but a multitude of cultures and languages. However, they are all related to the Indo-European. The neighboring touches and the mixing between the Aurignacien man and the Cromagnons show the same anatomical-physiological laws of phonetics. Long-term terms

are already reflected in the East Asian Tao with the Germanic Tiu, i.e. God.

The ancient rune alphabet of the Holy Original was preserved in a comparative study of ancient writings of the close peoples to the north, partly with the same signs, partly in slightly changed forms in Phoenician, in ancient Greek, ancient Roman, in Etruscan and Archaic-Egyptian, and in a further connection in Archaic - Chinese, in Old Turkish, Old Hungarian and Iberian. Paleolithic reindeer staff show the same runes. So also finds in the Siberian region, which together show a large Euro-Asian cultural community. During the vocabulary research, the well-known researcher Le Plongeon found that about a third of the words in the Mayan language have partly the same, partly similar meanings as in ancient Greek. There were also striking similarities in the signs of the Maya and the ancient Egyptians.

An interesting special comparison can be found when examining the Rongo-Rongo tablets from Easter Island, the deciphering of which is still difficult. Three different things keep appearing on them: a bird, a human and a frog, Ra - Rana. The same correspondences were also found in New Guinea, Brazil, Argentina, Central Africa and North America. Jean Prachan attributes these identical and widely scattered signs to a common primal religion root, as Herman Wirth had determined decades earlier. So it always seems

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Syllable Ra on, the sign of the deified sun. Marcel Homet says that the sun only represented the appearance of a divine being. Not the sun itself, but the unfathomable, distant God in the vastness of space, who is no longer visible behind the sun, was worshiped. This coincides exactly with the historical research results and epigram interpretations of Herman Wirth.

The Frenchman Michel Honorat also spoke up on language root research with his book "La tour de Babel". With more than two thousand words, he shows similarities in Egyptian-Coptic, in the Tuareg Berbers, the Sumer Akkaders, the Finns, Basques and in Siberian language tribes. In widely distant languages, numerous related words, such as in Georgian, Japanese, Ainu, Guarani, in Madagascan, Malay, Tibetan, Iroquois, Caucasian, Somali, in Algonkin and in Mexican language roots. These all point to an ancient origin. The same was confirmed by Charles Berlitz, the grandson of

the world-famous language school founder of the same name, in his work "Atlantis, Language and Alphabet".

In the basic language predisposition, the racial differences emerge noticeably. Scientifically speaking, the gap between mouth and neck - according to Gauch - is shorter in the opisostomic dolichokephals, the long skulls, i.e. the biting tools, than the forehead-occiput with the brain development. This creates the sufficiently high acoustic mouth structure for the larynx, suppository, tongue and bulging palate. The Negroes not only have a smaller brain volume and thus a twenty percent lower intelligence quotient compared to the white race, their jaws, in contrast to the half-round teeth of the whites, are shaped like a horseshoe tabletop. The Bushmen still speak similarly to the baboons using the stomach and chest. The angular horseshoe shape of the bits is not only peculiar to the Negroes, it is also present in the great apes. Negro languages are completely unsuitable for scientific expression. The number of word creations alone corresponds to the spiritual development of the peoples.

The magical components of the original language have been preserved in the inner core of old high cultures, without this being recognized in the consciousness of contemporary research. These are after the catastrophe of Atlantis in the Indo-Germanic

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Linguistic strains have been preserved, especially in German. In this way, the magical early man was understandable through language. The profundity in German with the many refined concepts and a vocabulary that far surpasses other languages, with a deep psychological impact due to the great expressiveness and the resulting efficiency, is the continuation of the magically influenced original language. Although the "logos" - reason - already tried to cover up the magical content cores in the age of Hellenism, the roots remained intact.

After in-depth investigations, Kahir says that the speech of a speaker not only makes the thoughts loud, but in addition to the power of the spoken word, he also sends an energy to the audience with his breath. Here the magic element of language becomes visible. Original syllables, created from primordial sensations, retained the strength of their origin.

If one recognizes what is spoken as a revelation of thought, then at the same time the divine light in man becomes visible through the awakening of the spirit, the power of his will and the sense of mission of the creative strong people.

If the Platonists believe that in the words and names of the Sami lies from and to the things that contain statements and secrets in their origin, then it will be easy to understand, here too, to make a significant contribution to a return to the past, a key to lost knowledge on a long but clear track. Also a trail to Atlantis! -

Examples of the origin of the language and its precipitation in Pudor can also be found along this path. This still seems necessary because you can use it to get to Helgoland, the old holy land, again an even deeper path to Atlantis. -

So Pudor explains the words man, man, mannus. He predicts that all words, which are monosyllabic but have a co-sound at the beginning and end, are already composed of two words. This is also the case here. 'Man' is composed of either 'Ma-na', 'born of the mother', or 'Ma-an'. The double interpretations are wanted and intended linguistically. With 'Mannus' there is also the ending As or Us. Ma- an-

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indicates mother-ancestor, whereby 'An' is considered to be the original god. Compare Ma - Maya, Maori or Mauri, Mama, in the megalithic period already meaning Mamua, Mamula, mother's breast, 'Ma' in Latin mater, in ancient Indian at Ma-nu, Phrygian Manes, ancient Egyptian Menes, the founder of the first dynasty, then Anglo-Saxon Man, further in the North American Manitu, Manitoba and Manhattan. In Indian it is still found in Aryan-Man, Sumerian Man as the sun god and in East Asia in Manchu. The term 'menhirs' is Ma-na-ha-ra, which means holy sun men. Mana means 'magical power' for the Mauri and Melanesians and corresponds to the Greek Mania.

With a supplementary explanation to the word 'Man', Jaques d'Ares said in the Polynesian area that 'MaNa' means a supernatural force, a living force. Strangely enough, a legend on Easter Island reports that the large stone monolithic figures, the Moaiis, were moved by a supernatural force. In the meantime, knowledge about the currently unsettled transport of the stone giants from the quarries to the installation sites would have been lost. The same power of mana also haunts the traditions of ancient Europe and ancient Egypt. According to natural law, this could be explained by the abolition of gravity.

D'Ares describes it as a strange coincidence that mana has the same roots as Manu, Menes, Minos and Minotaurs, Manitu and the Mani of the Cathars. All of these names are closely

related to the great teacher of the world. These two basic sounds can also be found in English in man, the word for human. It is the human being who has the spark of the invisible spirit, who is probably made of matter, but who has the two elements within him that are represented by the letters N, which is the invisible or unrecognizable, as the metaphysical deity, as well as M, the Ma -terie or materia prima, N is marked as positive and M as negative part of the basic material. In the French word MaiN, the hand, MANI fixes the union of both parts by magnetic forces, the MaNa.

Maziere said the inexplicable whether certain people would not have had electromagnetic power or the power of antigravity. Of course, that seems like a crazy idea, but he couldn't find any other explanation. The secret of the Moaiis remains as much as that of the ancient

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Roman megalithic period. Here again, language is a bridge to finding time.

In Tibet, initiated llamas are said to be able to cancel gravity with the help of certain instrumental sequences. Reports of this have appeared in Western magazines, in one case even with pictures.

Doubt must be said that one only has to check the old traditions and mythologies of the peoples in order to recognize that all are completely or at least largely the same; be it the legends of the origin of the world, the first people, the flood memories. They all have a common origin. And again, it is the language that shows bridges. The Germanic god Wotan is found as a Votan among the Mayans. The lightning-throwing Zeus of the Hellenes is like the Germanic Donar. And when, in the 1950s, a German professor took the view that he had established close relationships between the languages of the Germans and the Mayans, he met here completely with Donnelly at the beginning of the century, who, using a number of examples, shared the same cultural elements between Northern Europe and Detected Central America, which he already started from Atlantis. A long track to a long chain.

So the Indian deity Varuna or Waruna means in the old script Wa-ra-na - here again is ra-na -, born of the holy sun mother. On the island of Helgoland, the Nordhorn was called Nathurn in the native language, the Südhorn was called

Sa-thurn, so that the Na stands for North and the Sa for South. Here the monosyllabic original words were preserved.

In Annam, one reads An-na-am or Ann-am, one finds the Norse god Hu in the holy city of Hue, as well as the Toltec god Hu.

Rome, Roma, coming from Ra-ma , was a sea peoples settlement and here as Ra-ma "sun mother". That it is not an Italian proper name is evident from the fact that regardless of the originating name on the Swedish island of Gotland there is a city of Roma, a Rome on the North Frisian Islands. The great Italian philosopher Evola spoke in his "pagan imperialism" of the Nordic origin of the Romans. In the reversal of Roma, one encounters the god of love, Cupid. When ancient Rome perished on its rising vices and debauchery, cynics interpreted the reversal of Roma as a name for the city of wrong love.

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The original form of Cupid can be found in the Sumerian Amar Ud, "Child of the Sun". According to Pudor, Sumer is an Atlantic word.

The parts coming over Atlantis are clearly shown in the rune script - Frawaradar nahaha is slaginar - that means: Fra-waradar, the brave was beaten to death - from Möjebro in Uppland, Sweden, in the fourth century. To be read in the cultural history of Montelius.

In the all-encompassing linguistic research, the same original roots always come to light. The actual founders of the very young scientific branch of early language research, paleolinguistics of the Paleolithic, Heinrich von Pudor in the 1930s and Richard Fester in the last decades, found in their convincingly effective and logically developed studies of the original language that the results were often the same first original sound A was. The formation of sound A requires the least amount of effort and in the archetype of the original language, sound A was the most common. In the German language, along with the A, the Mitlaut E is predominant, both of which shape the speech sound image. After examining tens of thousands of index cards from two hundred comparisons arranged according to technical aspects, the other forms of language spreading from the original language show a sound component of A with thirty to forty percent.

One can safely assume that Atlantic was the first high-level language. This also fits seamlessly with Herman Wirth's cultural-historical research on the primordial religion with a Supreme Being, which, based on the unraveled sacred

original, already shows far-reaching definitions of terms and thus very well left its verifiability in paleoepigraphy.

And still further to the sound A: This can be found three times using the example of the word Attaland - Atlantis. It survived in German as Vatta - fatherland. German is the hereditary language of Atlantis!

Even the magically influenced cultural development of the early days - just think of the hunting magic - has been preserved in the profundity of the German language with the sound A. Already the word beginning, the beginning or catching of the A for what is to be formed from the meaning of the word, expresses logical thinking on a high level.

Fester makes one exception in one point: he interprets the

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rock sign, fleeing animal and hunter with arrow, not as a hunting spell, but as a sign of death. On the other hand, the interpretation of hunting magic is not only in the foreground for Wirth, but also for other researchers, since these practices can still be determined in the Stone Age cultures of primitive groups that have been preserved.

The artificial language Sanskrit, which was used by the ancient Indian scholars as early as half a millennium BC, shows a striking word enrichment with the sound A, as can be seen from the examples of the words Mahabharata, Bhagavadgita and Ramajana. Further comparisons would be from the old symbolism Abjada for swan or goose, aryavarta means Aryan region - meaning the country between the Himalayas and Vindhya as well as between the western and eastern seas - furthermore prenätha for breathing, with prāna, the mysterious breathing force connected as well Maga for magicians. In the last example, the syllables Ma and Ga or Gi are reflected from the original language according to Pudor's results. In this case, Ma is to be understood as the Holy or Great Mother and Ga is the earthly power, Gi is the reference to the heavenly, according to Edda from Gimle. This word formation, in its connection of the two syllables, points to the chosen ones provided with strong powers or miraculous power, in close contact with the power of the Great Mother and the earth.

The Sanskrit word for lotus leaf is also padma-patram; four self-sounds, all A. The ancient Indian Vedas indicate their origin in the north and the Indian scholar Lokomanya Tilak wrote the book "The Arctic Original Home of the Vedas" in

1893. So here too the linguistic roots slide to the original Aryan language.

Regarding the first, monosyllabic word Ba, Fester says that it is the oldest original word and concludes it because B would be the simplest voice, since only a little air pressure would be required to open the lips when opening the lips. Just as opening the lips without air supply creates the mid-tone M. Every mother can notice this when a toddler makes the first sounds.

At Fester, Ba-Ba and Ma-Ma are the first children's sounds that are recognizable. Pudor went even further ahead with the view that Ba or Pa not only meant the mother call, as it did with Fester, but later in the later use of the gods, in strikingly common names, as in Baal, Baidur, Pan and other comparisons.

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The word syllable Ba and its reversal to Ab can be played with doubles and allows a number of meaning formations. The playability increases when other mitlauts are added to the root Ba and, according to Fester's calculation, results in a variation increase of up to two hundred meaning words that were initially sufficient for the initial use of an emerging language. So there is a treasure trove here for language dissectors looking for traces of meaning and origin.

Another example would have to be added: Fester is the well-considered view that the second original word Kali - developed from Ka - was. Fester and Pudor are also close together here. While solid potash with cavity, cave, depression, arch, narrow passage, also throat, means living space, half a century before Pudor comes to the same opinion and equates the Ka root with earth. From which a myriad of words can then be derived from Ka, which all somehow show connections with the root-sense concept. Examples can still be found in the living languages such as in the Spanish and Italian casa for house, like the Arabic Quasr, also with Kasbah, the Aztec Calli, teocalli like church, temple, the German word chamber and others.

The word root Ka for cave, home, earthbound terms, originated from the experience of the cave dweller. The South African university professor Leemann emphasizes the experience of language and describes it as ganglion figures in which every word expresses an experience.

The further development of the word from the food for thought and later beyond it to a spiritual wholeness is an IQ effect, as the intelligence quotient is scientifically called, which turns out to be different due to race. The range of such examinations is enormous.

Food for thought, expressions of speech and continuing bursts of thought are essential binders in community building. Developmental mind-building, the further foundations of tribal and ethnic development and their cultural approaches. Thus the juxtaposition of language and culture and the linguistic from mythologies are shown to help trace the past. A challenge that Schliemann also accepted and thus achieved an unprecedented success.

So it is now understandable that inflowing foreign religions

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Bring changes to the design, overlay mythologies and lead to a loss of the essence, the folk origin identity. And in some cases even to the destruction of the people.

If contemporary degenerative phenomena deny or even question the spread of Atlantic and Nordic culture, one will have to deal with it later with other evidence. The old legacy of the language is vividly visible in modern examples of the possibility of influence. In the period of discovery, the Spanish language, spreading from the Iberian peninsula, spread over half the world and shaped the architectural style, customs and legal life in addition to the uniform new basic language in Central and South America. Meanwhile, Spanish was surpassed by English in the colonial period of the last century, making the language of a small island people a major language of communication worldwide.

But these defining language influences in the Pisces Age from the end of antiquity to the present time from Latin to English were already present in the past bull age, the Atlantic heyday, with the Atlantic-Nordic as a precursor.

If Atlantis is now the motherland - country Mu - and fatherland - Attaland - of all cultures, if all languages originate from the original Atlantean language, and if Helgoland is the last remaining part of the southern tip of the lost island continent Atlantis, it would be possible that In today's Helgoland dialect you can still find fragments from the Atlantic past, as is the case with the Scandinavian languages. This is also evident in the Gothic translation of the 'Our Father', which begins: "Attar unsar ...", that is, "Attar" as a father and from there to Attalantis, the fatherland, Atlantis. More probably at-land. Professor Stuhl refers to Herodotus,

according to which 'Atlantis' is only an adjective epithet and the word is Atland.

At is the inverse of Ta, the first word, the name of the sky god Ta, and after this Helgoland still names Tuesday as Ta-is-dai, 'Day of God Ta', old Frisian ti-es-dei. At Husum you will find the city of Ta-ting, not far from the "Süder-Hever" depth. Cuxhaven is called Tres in the Helgoland and is reminiscent of the city of the three water rings, Atlantis. Just like Troy. Troy was a replica of a colony of Atlantis and the capital. One finds "tres" in the three water

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wrestle and be faithful by three. For the Helgoland, "loyalty" means troi and loyalty troia. Troia is the Greek word for Troy and Troy is the city of "loyalty to Atlantis", the colony to the motherland.

One will increasingly understand the Viennese scholar Lazarski, who explained that the German language - as said earlier, the purest form from the root period - is a language of mystery. This is how Pudor is better understood, which associates the word syllable At with breath. In Helgoland, breath means "edem", which again leads to Eden, the Garden of Eden-Atlantis. When searching for linguistic fragments on the Holy Land, one comes across the word 'swan', in Helgoland 'suon', symbolically the sun bird of the sun god Apollo. You have to see a train of wild swans flying and singing in Iceland or anywhere else in the north to understand this myth. The Whooper Swans ...

Swans have become very rare in today's Heligoland.

As for the aforementioned Troy, it must be said in a threading way: The Troy of the Iliad still has a mythological root that comes from the north. An older legend says that Hesione was liberated from Heracles at the gates of Troy after her father Laomedon handed her over to angry Poseidon. Laomedon had previously persuaded Poseidon to build the walls of Troy and was cheated for the agreed wages. Thereupon he began to devastate the coast in front of the city, whereupon he was appeased by the delivery of Laomedon's daughter. Now Laomedon called Heracles for help and promised him one of his miracle horses if he would free his daughter. However, when Heracles was cheated as well, he destroyed Troy. In fact, Schliemann uncovered several layers of the city during his sensational excavations. Homer's Odyssey brings surprises later. -

Compared to what was said before, the older Edda states that the Ases promised a giant master builder Freya, sun and moon for the construction of a god's castle. The Asen betrayed the master builder, who had additionally been promised a miracle horse by Loki. When Thor returned, he killed the castle builder and freed Freya, sun and moon. A similar correspondence can also be found in the history of religion: the sun goddess is freed from the gangs of the winter demon.

The Helgoland-Atlantic Troy can be found in the Nordic

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Understandably, the area of life is particularly strongly represented, since it was a widely spread foreland. There are many indicative places in the Scandinavian area, such as Trojaburg, Tröborg, Trelleborg, Troy and others. On the island of Gotland alone there are quite a few, such as those from more recent times, betraying an invincible loyalty to tradition. On the western tower wall of the church of Hablingbo, for example, there is a large incised labyrinth symbol with a diameter of one meter, which dates from the fifteenth century. At the same time there were such cuts on Finnish churches.

In a study, Frithjof Hallman showed that a preserved Troja castle with a diameter of almost seventeen meters was found near the church of Stenkumla on Gotland and about ten meters near Frönel. It is known from thirteen places that large Troy castles have been demolished by the church over the past hundred years. But there are still around seven hundred Troy castles throughout Scandinavia, as are spiral marks. This number is astonishing, since with the appearance of Christianity the churches mostly destroyed the spirals and Troy castle features. They were left in only a few cases so as not to hurt the local residents too much. In this way, blind-tempered zeal and tolerance for purpose can be found side by side. There are also scratches made later. Even inside churches, like the church in Lye on Gotland.

Most of the old Troy symbols are aligned astronomically according to the north-south direction and are visible evidence of the research results of Sigfrid Otto Reuter in his work "Germanische Himmelskunde". Hallman also relies on Reuter to point out that the north actually had extensive knowledge of azimuths, declinations, 18.6-year lunar orbits, equinoxes and positions of the sun. This knowledge attracted the ancient Greek astronomer Pytheas - 330 years before the era - to the Hyperborean region in order to expand his own knowledge. The celestial knowledge of the northern region

had astonished all of the Mediterranean countries. The Greek Eudoxos stated that there was a certain star that always stayed in the same place. This is the place of change - Polos - Pole of Heaven. And Reuter explained that this was the actual sign of origin of the Nordic-Germanic Troy castle for the consecrated stone circles that formed the church of the ancients. These stone circles

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The sun, symbolizing the shape of a horse, symbolized the way to Troy, the most sacred. Her rays struck the Asgard dwelling place, the heart of Troy Castle on Helgoland, as the center of the Old World of the North.

On this occasion one can immediately clarify a mistake made by Spanuth, who in his interpretation of Plato assumed the solar years as the moon years. Breadstedt had already found out that the ancient Egyptians had not counted on the orbit of the moon for more than six thousand years, but had divided the earth's orbit around the sun. It corresponded to the twelve-number system that was already used by the Sumerians. And further to the Troy signs:

There were cultic games of Troy around the goddess Freya, just as much about Roman Venus and a Delphic labyrinth dance for Aphrodite. Brynhild or Brunhild was originally a symbol for a sun maiden imprisoned in a labyrinth sign in winter. In addition to Freya, which appears in the Troy tradition of Edda, there is also the ancient Indian sun goddess Svava-Surya.

Finally, in the Snorri-Edda, the Asgard Castle of the Gods is also referred to as Troy. In Denmark there is still a place called Asgard on the Helgoland side. A Troy castle in Visby, Gotland's main town, shows twelve turns, which according to the Codex Wormianus correspond to the twelve names of Allfather.

Troja sites are also known in the Mark Brandenburg area. A large plant in Pomerania was completely destroyed about a hundred years ago. More can be found in all parts of Germany under the name worm layers.

Wirth recognized these signs in epigraphy, the portrayals of stone and rock paintings, as cosmic-symbolic positions and thus closes the ring around what has already been described.

A coin found in Knossos showed a round labyrinth on one side and an ancient Greek depiction of a labyrinth symbol image pointing to the sun on the sign made by Hephaistos for Achilles.

If you now know the great charisma of the Atlantic-Nordic culture, it will no longer be surprising that the labyrinth and worm markings were also discovered in Arizona and Central America. Likewise in the Mayan temple of Chi'chen-Itza in Yucatan.

In this way, the language and image parts come together on the long search track.

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The language doesn't end there.

Remaining on such tracks, further examples from two-syllable words must be consulted. Originating from the original language, they are the basic parts from the union of the same monosyllables Tata, Rara, Papa, Mama, Sasa, Nana, Lala, Baba, Kaka, Haha, Wawa and so on. They continue to appear in places and names such as Titi-kaka, Rara-tonga, Haha-whenua, Tata in Egypt and on. Papa and Mama - again after Pudor - are spoken twice as Pa and Ma as Pa and Ma, the original word for 'father' and 'mother', namely Pa and Ma. In the Roman-Latin pater, mater, Greek meter, in the New Persian still Padär and Madär. The first strain Ma is contained in mare - sea, namely the mother water into which the sun enters. And from Mama comes the Helgoland word for mothers: mem.

Such are the words for mother in the syllables Na and Ma. Based on the extensive source material from Wirth, in ancient Mexico for 'our mother' Tonan, from Ta-na-na and the divine primal couple from which people are descended, Tona-cateculi and Tonaca-ciuatl, in both cases in the first syllable To-na from Ta-na and in the second case at the end the 'Atl' of the Nahua language, the Nahuatl. So the name 'Tolteken' was formed from Tala-Taken. The diversion from Ta to To, as with Thor and Thonar, can also be found in the Toltec example given above. The further diversion Tu can be seen in Tula, Tule and Thule, although a number of researchers already believe that there are connections between Thule and the Toltecs with their large statues in Tula.

The Jews borrowed the name of the Thor for their Torah, and the Christians degraded the gate to fool, a fool, just as they made the name of the god Tyr of the Asen family the dog name Tayr-as . Tyr can also be found in the name Tyrol, Thuringia from Tyringen, also in Tire.

Something else seems important before leaving the street of language. To confirm once again that in the original language of the original words and archetypes the self-sounding A and

the first syllable Ba - emphasized by Fester, Pudor and others - were at the beginning, the following is stated:

In Roman-Latin the altar is called ara. One of those words that read the same from the front or backwards. And Ara-ara means "sun on the water". In short also Ar-a. And in the 'moisture of the breath', old spelling breath, this A is also found in At,

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Ata, Atta, breath, Atlantis. Also in Athens, Athena and Adam. -

At first - to mention Pudor again - means breath. It is the essential quality of the sky god Ta. So At is also the heavenly breath. The breath of the sky and at the same time the sky as breath, again referring to the sky god Ta. With Ta, ringed to do Tu, one comes again to Tu-atha, literally "people from God's breath". Tuatha will be discussed in more detail later.

So also atta in the Gothic as 'father', whereby V from Va, i.e. sacred, preceded, became the German word 'father'. So in meaning: Father, the holy breath from which life comes.

According to the Altar tradition, Adam - in the later Edda 'Ask' - was the first person to whom God breathed. This Adam, atlantic Adama, to be found in India as adima, was borrowed much later in its linguistic meaning by the Jews and incorporated into the biblical genesis. In connection with this, we should also refer to the aforementioned Va, which means sacred. Ava, from it Eva, later in Germanic Heva, is the origin of Eva, the saint.

The Greek sage Thaies left the sentence: "Everything came out of the water." According to the old interpretation, you can also get breath moisture, semen water or breathing water. In the ancient Indian Purānas there is also talk of the generation of breath. On Tibetan and Nepalese mandalas, breath-birth representations can be found in connection with rebirth symbols. One also comes across the Sanskrit word atman, like brahma, the world soul, - which corresponds to the German-Atlantic breath, breathing, - to understand soul as an external breath. The atman appears in the samsara teaching of the older Upanishads. The Brahman-day is, was the day of creation, so returning to the breath of the day that Ta of the world with his breath of life.

The Indo-Aryan Indra, already anchored in the Rig-Veda, is the breath-taking God in the Purānas and shows birth figures standing on top of each other on different mandalas, standing on Indra's head and showing the way of the renewed rebirths.

The most astonishing thing is the very latest result of European culture research by Neumann-Gundrum. The

researcher found on the large sculptures in the Scandinavian region, but above all on the external stones at Detmold in Teutobur

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large forest, representations of breathbirth that science had so far completely missed. The rock four shows a mouth scene with exhaled people in the east. On the same rock at the nose and mouth of a figure worked in the rock a symbol of the 'breath flow', with small heads from the birth process. On the north edge of the same rock below, remnants of the breath birth symbol can still be seen in the mouth area of the old sculpture. Similar representations can be found on the Langstein on the south side near Korbach in Hesse and on the stone 'Der Alte vom Berge' near Goslar. Other similar man-made stones and rocks have also been found.

But back to the external stones: The female head of the fourth rock, on which the dragon or the lizard sits at the top, shows a third eye on the forehead, as can also be found on Buddhist representations. This third eye points to primal knowledge from the history of mankind and was regarded in the entire ancient Aryan area as a symbol of the visionary and primal instinct. It was also declared to be the ray eye that corresponded to the Hagal rune. This third eye can be found on various head sculptures of the Externsteinfelsen and they all show more or less pronounced radiation signs. The head of rock four has clearly six jagged rays in the third eye in the Hagal arrangement.

According to the oldest legends, the early humans had a third eye on their foreheads when the gods were still on earth. In the same place as the Greek legend giant Polyphem. When people wanted to drive the gods away and also to kill them, they overlooked the fact that they could see better than themselves. As punishment, the gods caused the loss of the third eye.

In Indian, the third eye is the seventh chakra and, like the pituitary gland, is located in the energetically neutral middle part of the head and thus also indicates an activity connection. It is a hazel-sized midbrain appendix. The ancient yogas called this third eye, the epiphysis in the middle of the head, the eye Schiwas. As the seventh chakra, it is the focus for the yogis. It has now been determined via the epiphysis that it is a bio-clock for all creatures, which also regulates all organic activities of the body.

The latest research in science shows, as a comparison of activities, the functioning of the selenium cells, by day

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Give freshness and regulate relaxation at night. Dr. A few years ago, Ruderer of New York found that living creatures were able to connect to the brain through neutrino radiation from the epiphysis, as found in radioesthetic experiments during the 1970s. Josef Oberbach explained that an energy disorder of the epiphysis in the psychological area of humans is responsible for melancholic phenomena, caused by greatly reduced energy values of the pituitary and epiphysis. Oberbach further said that the planet Neptune, with its confusing and destructive effects, is strongly related to the epiphysis as well as to the solar network, mysticism and other media dispositions. In modern usage, the term psychotronics is outlined. The planet Neptune is also effective through its irradiation for strong emotional, artistic and intellectual companies with correspondingly favorable sky positions. This also explains the effect from the different areas of radiation.

The Greek doctor Herophilos called the epiphysis a valve that regulates the flow of thoughts. So the old people already knew a lot of things worth knowing that were later lost.

Oberbach further explained that, technically speaking, the presence of the third eye and its location at the triangle point to the two eyes create the conditions for being able to see spatially. He calls it the "window to space".

Interestingly, there are traces of a former third eye in animals. For example, the New Zealand lizard - a fossil from the Triassic and Jurassic period that is still alive - shows the Tuatera, which is one of the beak heads, a second bone bridge over the temple opening of the skull. This characteristic also existed in crocodiles and other lizards and snakes, but was later lost. This second bone bridge therefore gave the New Zealand lizard its name. This third eye, the parietal organ, also caught the attention of the anatomists. In younger specimens of the Tuatera, the apex eye can even be recognized from the outside by a transparent horn scale above. It lies in a deepening of the skull roof. This obviously regressed organ still shows traces of a lens and a retina, but no longer has an iris. It stands with a brain

Hang gland in connection, which corresponds to the pineal gland of the more advanced vertebrates.

This raises the unresolved question of archetypes on which the legends are based. And strangely enough, the great original religion researcher Herman Wirth escaped these representations of the third eye on the large sculptures of the extreme stones.

The knowledge of the myth of a breathing God and the generation of breath - that is, people from God's breath - that was adopted by the northern peoples also prompted the successors of the Etruscans to cut off the nasal statues and figures in order to destroy their respiratory organs. This was supposed to magically prevent a resuscitation through breathing breathing and a return of the Etruscans.

The Etruscan grave inscriptions of Cortona, Orvieto and Perugia can be seen perfectly as rune inscriptions. Linguistically, the word examples clan for son, ati for mother and papa for grandfather are instructive. And then even trua for Troy!

It was not so long ago that the writing and thus the language of the Etruscans were made understandable. It wasn't until 1969 that Josef Pfiffig published the first book on Etruscan. The researcher also found that the Etruscans had two alphabets: a model alphabet and a usage alphabet. Both are naturally similar and show only slight deviations. The archaic-Etruscan typeface also shows ancient religious characters that are exactly the same as the symbols found and deciphered by Herman Wirth. So here are the signs 'from heaven and earth' and the field rune. The mother house sign also appears as a special form.

A new link in the chain of the northern peoples. -

The ancient Egyptians come across the teaching of On. It is the teaching of the One God, called Atum. Atum, denoting all, breath and spirit of the universe. On, today's Heliopolis near Cairo, the city of the sun, had large temples. Amenophis IV from the eighteenth dynasty and better known as the founder of religion Akhenaten, i.e. Echn-Aton, husband of the Nefertiti, reintroduced the worship of the sun disc, Aton or Aten, as a belief in the gods and thus sought to connect with the primal religion of the north.

Persecution of the word Atum as well as Aten and Aton surprisingly leads to the words breath and atom.

And with that the whole broadband of the original energy is revealed . Imhotep, the Egyptian sage and doctor, knew the life-giving breathing energy from space, as Josef Oberbach reports. Today this energy is called vitaions. These are the over-light, minus-pole energy carriers of the atom.

The great pyramids of ancient Egypt today testify to the cosmoenergetic knowledge of their builders. Knowers refer to the Cheops pyramid with a unique high-energy space area with verifiable electrical energy tarpaulins, vibration fields, and to an exclusively minus-pole ion concentration, which increases increasingly from the base area upwards and has the highest ion power output in the large burial chamber area .

The pyramid expert Weilmünster explains that the pyramid helps to expand consciousness by generating or strengthening energy fields. This hint was confirmed by researchers based on their experiences after a long stay in pyramids or model rooms, after which they were able to find a significant increase in their psychological abilities.

Oddly enough, there are no exact details or reports about the construction of the pyramids. Serious scientists attribute these to the earlier civilization of the Atlanteans, in which they immortalized their knowledge. They are windows into a past.

You can think of the pyramids as the shape of the Holy Mountain, the World Mountain or Midnight Mountain. As a high seat of God, the Supreme Being. So it can also be explained that the burial chambers had a cultic meaning at the same time. These chambers were also located in places that were favorably located in an energy core.

The word pyramid, which comes from the Greek, is composed of pyro, meaning fire, it amide, as much as it is in the middle. According to the ancient teaching in antiquity, the element of fire was the force pervading all life, which can also be called biocosmic energy. In this way, the old builders created monuments to a great deal of knowledge, which science today deals with in various fields.

The burial chamber was a place of great calm. It was the original Ka, the house, here also to be understood as a grave, in which the dead man in his own Ka, i.e. the second self, on the sea

So was the shaft of the Great Pyramid of Cheops, the Egyptian name for Cheops was actually Chufui, exactly aligned with the North Star. Through this the spirit of the dead should rise to the north, guided by the favorable force fields of the pyramids. The burial chambers can therefore also be viewed as a charging chamber for the great journey of the soul. An Aztec author named Xokonochtletl explained in his book "The True History of the Aztecs" that although there was no word for a pyramid in the Nahua language, the built artificial hill buildings with houses of worship on the flattened tips, called teocalli, from the word name point out the meaning. These hills are constructions of energy. In Nahuatl, energy means teo, also teotl, and calli stands for construction and home. These temple hills would also have been observatory buildings. Teotl was never worshiped as a god, but viewed as a natural phenomenon. The author also points out that there was no worship here, only worship. This is a big difference for the Aztecs. A natural phenomenon or -power could not worship you.

Surprisingly, this Aztec view is completely identical with the natural religious ideas of the north and ancient Egypt. One day, links to ancient Atlantic roots will also be found here, as Schlieman has already succeeded with the owl trail across the Atlantic. The energy knowledge of the pyramid builders and the Teocalli people shows amazing parables.

The Atlantic North has laid a broad cultural track.

Now the tracking aid of the language is becoming even clearer. The belief in rebirth is rooted in the cosmic experience relationships. It's six months in the Arctic. For six months the sky showed only the moon and stars. The northern man waited in this outermost area of life for the radiant and warming star to reappear. Where had the sun gone, what did it do after the ever smaller run, in the grave, in the mother water, one wondered. This is how the many labyrinthine representations of the course of the sun in mother water were created. In Akkadian the sun is called Su when it is setting; The sun in the deep bu-ru, in the cave. Here you come across Yahu, from Ja-u, Yahve, Yahwe. Yes-u can be read in Hebrew backwards, man

therefore by no means Jewish-Israeli, but rather Amuritic-Palestinian megalithic culture , of Atlantic origin.

The re-emergence of the sun in the polar midnight below the horizon was apparently going on underground and was depicted as rebirth from the cave or coming from the stable. All humanized gods of light, such as Agni, Mithra, Osiris, Horus, Manu, Thamuz and others, not least the Christ introduced by Rome, have a cave or a stable as their birthplace. They all come from the Atlantic mother water in the way they are represented. The cave is also the underground home, the Aggartha of the Atlantids.

The primeval religious relationship with God to a Supreme Being drew her vision from the 'power from above', the cosmos. Today the nebulae of alien religions and spiritual foreign bodies lie over the old belief. Oriental mysteries developed from old knowledge, also deburring from their old roots, and yet a lot appears again from the original religion. The Atlantic North greeted the sun with happy holidays after the winter half-year that had meant night for them, when the light, the 'Son', the Son of God, the sun, was born again. Midnight, mother's night, the deepest location of the sun, fell on Jul 25th. At the same time the sun rose again, the sign of the Virgo appeared as a sign of heaven in the zodiac. The zodiac, the Tyr circle that rotates, circles, and circles, enables the birth of the sun child in its meaningful movement. This explains the interpretation of an immaculate conception of the pure heavenly virgin, received by the Holy Spirit, the omniscience of Thorfather, in the circling cosmos. Natural and spiritual symbols, based on human beings as a measure of all things.

The city center of Soest in Westphalia is based on old Germanic stone turns. They are Nordic tyric circles made of stone pillars to mark the solstices.

The American archaeologist Tomas found a stone bas-relief without an explanatory inscription in a remote place in the Egyptian section of the Louvre in Paris . Nevertheless, he recognized the famous zodiac of Denderah. This piece was originally on the ceiling of the temple porch of Denderah in Upper Egypt. For many years, this calendar remained a mystery to science. The signs of the zodiac are on it

arranged in a spiral, as can be seen with many Trojaburg pictograms. The symbols in the zodiac are easy to recognize and, surprisingly, the lion stands in the sign of the equinox. If one takes into account the precession, the gyroscopic movement of the earth, which causes the zodiac signs to shift over long periods of time, then the position of the lion points

to a date that points to the time between 10,950 and 8,000 before the time. This is the same time that Atlantis went down.

However, the Trojaburg signs have caused an almost unbelievable surprise: in a thorough work, the French scholar Louis Charpentier found only recently about the giants of the Diluvial period and the origin of culture that a huge Troy spiral extends over the entire area of France. They are found as megalithic legacies in the form of menhirs, which are laid out like buoys and are not based on geographical randomness. Starting from a center in the heart of France, these standing stones can be connected by a "goose path" and produce a surprisingly precisely delineated spiral as you walk along the outside.

Charpentier calls the two spirals that he based on his cartographical discoveries - one runs from the center of France, resembling a giant clock spring, to the south of the Mediterranean Sea, the second from the same central region, grazing the Atlantic coast, to the north - the spirals of the God's lie. In Central France you can also find the 'goose' after which the hiking trails are named. This goose, a man-made 'goose rock' weighs several hundred tons and stands on a hill from Sidobre in the Albigeois. It is the starting point of an old cult 'goose game', according to which you had to walk along the giant spiral. This geese path was considered an inauguration path and, according to tradition, was also called the teaching path of the Asen. This cultic variety was later adopted by the Greeks.

In connection with the goose, the scientist Berger referred to the Egyptian earth god Geb, who is also considered the god of planet earth, and who is variously depicted with a goose on his head. The hieroglyph for Geb shows a wild goose. Geb was sometimes depicted as a gander, the female of which lays the egg of the sun as a fertilized goose. In Greek mythology there is the story with Zeus who is

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one transformed a swan and fertilized Leda, who became a goose.

The golden egg of the Leda comes from the original myths. The old Sanskrit script Catapatha-Brahmana XI also indicates the Nordic origin of the Leda's egg. The egg of the primal beginning emerged from self-deepening. In the Sanskrit text it came from the primeval waters, the tapas. It swam around for a year, then broke apart and let the sun

being Prajapati, the Lord of Creatures, emerge. Prajapati corresponds to Helena from the Dioscuren myth, the first dawn of the year, the first sun. As such, she is essentially the same as her mother, the swan Leda, the white winter sun, whose egg has the frozen sea surface to shell. From this came the spring goddess Helena and the dioscurs in the purple cloak - the sons of Zeus and the Leda - Kastor and Polydeuces. Thyestes, the angry winter storm, had created Leda, the world ice.

But now to Lug: Lug was the deity of the pre-Celtic Ligurians, who already lived in the time of Heracles. Lug's name has been preserved in various place and river names, such as in Lugin, Lugano, Lugasson de l'entredeux-Mers and Lugdunum, now Lyon. Lug's traces can also be found in Iberia. But Lug is the Loki of the North! See also Luga, Finew Lus, Northern Russia.

Other spiral signs, as well as wave circles, can be found in Western Sahara, the Canary Islands, Switzerland, Ireland and also mother-of-pearl signs in Brittany.

Wirth already recognized these ideograms in the Holy Original. Mostly they are to be interpreted as the sign of the year of the sun. In the spirals, the Troy characters are in the foreground. Occasionally, the Troja references described above also came from the Gothic as threatening and defensive castles.

In the further search for ideographic archetypes, the archetypes, one also finds traces of old large calendars. The oldest calendar is embedded as a rune calendar in the division of twelve in the Tyr district. All of these runes are contained in the original script. Here, the cosmic energy and the unity of time and space are included in the concept of the world. Fragments of the original language are also hidden. In a world formula she compiled, Gisela von Frankenberg found four intellectual layers, which also expose the structure of the human soul. The-

The four parts are in the Zodiac, the Tyr or Zodiac, the archetypes and the general basic motifs. The elements of the original alphabet appear again. And the large bridge of the Indo-Europeans on the eastern side points to ancient Indian traditions, in which a major global calendar appears. The time clock of the Atlanteans begins with the Ur! -

And back to Helgoland: the dispute over the location of Atlantis is still raging. But the stone walls found by divers only

recently in the shallow waters of Helgoland testify that the apron of today's island was an extensive lowland.

But Heinrich von Pudor had many reasons to back up his claim in the early 1930s. Above all, it is certain that the name of the island shows the great importance of this unique landscape with the red rock that still exists. Heiligenland was next to the Externsteine in the Teutoburgerwald as the second centerpiece of the old high religion of the megalithic and subsequent periods until Christianity came.

In Latin, the island that remained after Atlantis was called *insu-la sancta*. Half a millennium ago in the different dialects still Hilligheland, Helgaland, Dat Hilli-Landt, Heylichtlandt and Helichtland. Heiliglandt two hundred years ago. From the time before the Frank Emperor Karl came, the name Fosetes- or Fositesland is guaranteed for Heligoland. The spelling Polsete-Land also appears. The Polsete or Pulsa people came from Polsete through the Mediterranean to the Palestinian region, where they are recognized as Philistines in the Old Testament.

The old Frisian Forsete - translated by Edda connoisseur Gering as 'superior', synonymous as chairman - was the god of jurisprudence and justice. In the Edda sources he was also called Gylfaginning. And so it says in the Eddagesang of the Grimnis: "Glytnir is the tenth, he rests on gold pillars, the roof is covered with silver, Forseti is in the castle most days, where he settles the feuds amicably." Forsete was particularly honored and numerous places of worship were built in his honor.

The philosopher Eugen Düring said about Helgoland that when you look at this great rock stronghold, you can see "the world without matter" because here matter is animated and in

Beauty dissolves. The near-natural ancestors, overwhelmed by the beauty and magnificence of the rocks that made the gold of the sun glow, towering into a shimmering blue sky and accompanied by the murmur of the near, burning sea, saw the seat of the Ases on their sky Earth enthroned.

The Gylfaginning song says at one point is the high seat Hlidskjalf, in the middle of Walhalls and Asgard. When Allfather sits in this high seat, he sees all over the world. Hlidskjalf literally means the sacred seat. Helgoland as a shining early red island was also the spring island, the Easter island with the heavenly castle Himinbjorg. And in spring the tide threw the gold of the sea, the amber, on the shore.

The Grimnis song also says that Thor - like the Frisian Forsete - speaks daily to Yggdrasil's Ash judgment. There is the Asen Bridge - the Bifrost Bridge - in burning embers, the heat emanates from the holy waters. For a viewer, the high edge of the rock mass burns when the light of the sun falls on it and when fog appears, it seems as if heat is emanating from the water.

There is no place in the north that points to the holy island of Heligoland as accurately and unbeatably as the descriptions of the old sources and traditions. There was the old god castle Glittnir. And the golden pillars were sea gold, that is, amber, which had been found en masse in the area as well as in the Baltic Sea. Here you can find the explanation of Plato's description in Timaios and Kritias dialogue about the Atlantic royal castle with the golden pillars.

Amber was the gold of the north and was worth as much as the metallic gold from other parts of the old world. The trade route known as the Amber Road, which ran from the German Bight to the Mediterranean countries and left behind numerous sites as well as burial mounds and dolmens, brought the Nordic gold to the south for a lively trade. This explains why the golden pillars of Glittnirburg and the Atlantic royal castle were amber-clad pillars. The Frisian King Ratbod still sat on this castle, who successfully resisted advancing Christianity. Ratbod died in 719 and less than a hundred years later Helgoland succumbed to the onslaught of Charles. This also sealed the fate of the old castle and the seat of the god. In no chronicle is a reference to the destruction of this building

given, it should be erased from people's memories. Nothing was spared from the Christian rage to destroy.

The huge world ash, the cult buildings, Irminsäulen and groves disappeared as if wiped away. In the 20th canon of the consulate of Nantes under the first Roman emperor Karl, according to the transcript of the Episcopal Council of Constables Widlak:

"Lapides quoque, quos in ruinosis locis et sivistibus daemonum indificationibus decepti venerantur, ubi et vota vovent et deferunt, funditus effodiantur atque in tali loco proiciantur, ubi nunquam a cultoribus suis inveniri possint." - In German: "Even the stone marks that the people deceived by the demon glare worship at the ruins in the woods, where they also take and fulfill vows, are to be dug away from the

ground and thrown into a place where their admirers will never find them can be. " So everything was thrown into the sea.

Here, the Old Testament law was literally fulfilled. In the Fifth Book of Moses, chapter 12, verses 2 and 3, Yahweh commanded: "Destroy all places where the Gentiles have served their gods, be it on high mountains, on hills or under trees. Tear for their altars and break their pillars and burns their groves and the images of their gods with fire, removes and wipes out their names from the same place. "

So that was what happened to the remaining Atlantis culture. Asgard left only a vandalized nature in her soulless nudity. A strange desert god slain in the north ...

In the Helgoland Chronicle there was only a hint that the Archbishop of Bremen, Willebrord, had torn down a temple on the island. What has also remained in the tradition is that there was also a sacred grove called Hoodmimirshain or Asenwald. A time later there were trees again. In 1652 there was still talk of a hilligen forest.

Today there are oaks on Helgoland, then a kind of buckthorn, linden, and above all ash and maple. At the turn of the century, there were even a number of fig trees on the island, half a century earlier, even a number of vines. An indication of the climate. Before other parts of Helgoland had sagged, fresh springs were found.

An important reference to Atlantis-Helgoland is the fact that until the Middle Ages, the island meant a

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showed copper mining. Today you can still find copper bars in the sea, which clearly originate from this earlier copper ore mining. The Flensburg chemist Lorensen showed in an investigation in 1965 that, based on comparative analyzes, copper devices found earlier had been made from the copper ore found on Heligoland. This island copper has a relatively high arsenic content, between 0.3 and 2.6 percent. And this same amount of content was found in all the devices and weapons examined in the entire Nordic region. The bronze tongue swords, which were used by the Atlanteans and the remaining Nordic sea peoples afterwards, were thus perfectly made from the Helgoland copper and this is a further indication of the Atlantis location. All other copper deposits showed lower orders of magnitude of arsenic in the analysis. In a state-of-the-art, so-called multivariate statistical allocation process, a computer comparison program was developed that

found out all trace metals when melting copper. Fifty different copper deposits from all over the world have been investigated and there is no doubt that the Helgoland copper was the material of the Atlantic North Space culture. Here, the Helgoland ore bars showed a special additional feature on the underside of fragments of rock particles that came from the island's colored sandstone, sandstone and lime.

A detour into the bird world provides another component in connection with Helgoland-Atlantis, which has so far hardly received any attention.

The German professor Schultze dealt with the special study of bird flight in the 1930s. He came to the surprising conclusion that there are striking parallels between the directions of bird flights from northern Europe to the south and the migrations of the northern peoples. He came to the astonishing conclusion that there is a strange similarity to the regularity of the beginning in bird migration as in the Aryan prehistoric migrations. Birds from the north often served as guides. Interestingly, characters were found in the tombs of pyramids, on temple columns and in papyrus manuscripts, which clearly indicate the pintail ducks flown in from the north. Unmistakable with her dark head, delicate and with her pointed wings. You were the pre

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image for the sign 'son of the sun' and the characteristic tip tail feathers became the hieroglyph for 'fly'.

The red-necked goose also occurs among the migratory birds flying from the north to the southern countries. It is also documented in Egyptian documents. It is the God Lug goose path goose. If you stick to the fact that Helgoland is the rest of Atlantis, this statement is further underpinned; the Atlanteans and their surviving descendants retained the prehistoric trails and demonstrated their seaworthiness. Furthermore, it was found that certain land birds, such as the migratory thrush and other dwarf thrush species from North America, appeared in Helgoland of all places. The question of their flight path is open. It is not yet known whether these birds were killed with great losses during the flights by strong west winds or whether they flew to Europe via Alaska and the North Siberian route. The strangest thing is that they chose the small room of Helgoland. Nobody knows what signals they brought to it. In the meantime it has been found that all bird migrations also follow a broken airline, i.e. make sudden course changes in order to finally reach their destination.

Behavioral researchers and ornitologists point to a kind of heredity that goes back to a gray early period, which cannot be explained by a pull drive alone. -

In any case, it is a fact, as in connection with the aforementioned heredity of a primal instinct, the migratory routes of the migratory birds show airlines that lead to former old land connections and disappeared coastlines.

A co-decisive note from Gätke's book "Die Vogelwarte Helgolands" would also be worth mentioning. It says that the whooper swan occurs in Helgoland more or less numerous every winter. However, the singing does not arise from the bird's throat, but from the vibrating feathers when the wing is flapping. They used to go ten, twenty or more, trumpeting loudly.

Here they are again, the Whooper Swans from Thule ...

Another clue to the location of Atlantis comes from Plato. According to the knowledge he had been given, he held that this country was located in front of the pillars of Heracles. Traditionally, these columns have always been associated with the Rock of Gibraltar. But as early as 1758, Johann Camerer pointed out in the "historical-political news"

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indicating that it must be the rocks of Helgoland. Until the 18th century, in addition to the large red rock, there was also the white rock, the remains of which are the current white dune. The same was published with new evidence by Pudor in 1925 in Hamburg's "German Messenger". Accordingly, Atlantis was the original home of the Indo-European sun sons.

And now Tacitus: In the thirty-fourth chapter of his "Germania" he explicitly refers to the pillars of Herakles near Friesland. Herman Wirth follows in this direction and explains, "The pillars of Heracles are two rocks." And these are - it is emphasized again - the red and the former white rock, which rise like two oversized stelae. It is not for nothing that the Helgoland song says: "Grön is dat Land - Road is de Kant - Witt is de Sand - Dat is de Flagg vunt Hillige Land!"

These two rocks were the center of the primeval religion ideography. In difficult to translate spelling "the entrance to the Thingstätte, whose master it is, went through". They can be explained as winter solstice signs. According to Wirth, the two mountains or rocks, coming back to the original, are bi-arka , that is, two arches, walls, walls. You also have to know that until recently the connecting road, now under water, between the dunes and the Red Rock, was called the 'Wall'. In between was an arch, the Asen Bridge.

Wirth goes on to explain that there was a close cult relationship between Forsete Land, the home of the Hyperboreans, and the Greek sanctuaries, especially Delos and Delphi. And Troy was not much further. In addition to Wirth, Schlieman had also noticed that annual offerings from Helgoland were sent to the south with young people. At that time, the Doggerbank, now sunken, was still part of the Helgoland foothills, the rest of Atlantis in the direction of today's Friesland. Two hundred years ago, thanks to their family tradition, old Helgolandes knew how to point to places where there used to be land and where old places of worship and buildings stood. The biggest surprise, however, was that they used to be known as Atlanteans and Sun Sons even in the past. Pudor was still able to get that out. And this tradition very much confirmed his conviction about the Atlantis location.

The work made another interesting contribution

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the Viennese ethnologist Christine Pellech and Karl Bartholomäus. The Viennese woman Pellech published a book about an ancient circumnavigation of Odysseus, in which excerpts from this extremely interesting oeuvre also provide information on the north at that time. In this scientifically founded work it is said that Odysseus gets on the west journey through the Mediterranean into the land of the Cyclopes. It was now without a doubt the old Libya. At that time, this area was located in the west of Lake Triton, which has now disappeared, i.e. west of Gabes, where there was also a sanctuary of Athene Tritonis. This lake was already muddy several centuries before the era. According to the descriptions, the Libyans living west of him were the most beautiful people. Blonde, of huge growth, on average up to two meters thirty in size, that is, remains of the giants.

Herodotus gives the same description, mentioning the cult of Athena. In addition to this goddess, Poseidon and Triton were Libyan deities. This tradition was also confirmed by the old master of classical philology, v. Wilamowitz-Moellendorff. According to these descriptions of appearance, these old Libyans were just as much Atlantean remains as in the Palestinian region and in ancient Sumer. In connection with this, one can also mention the anthropologist Eugen Fischer, who found the same characteristics in the Guanches, which have now been eradicated in the Canary

Islands, as in the old Libyans and described them as descendants of the Stone Age Cro-Magnon breed, remnants of the old Westphalian breed .

At a later point in Pellech's work on the odyssey investigations, the following hint from the Iliad can be found: "... because nearby - in the land of the Lästrygons - are the horses of the night and the day ..." - That means that the day in this latitude must be much longer than in the Greek Mediterranean area. It is the proximity of the north; The paths of day and night point to the polar day and the polar night. It was the polar rhythm on the edge of which Odysseus had gotten.

According to Pellech 's findings, Odysseus had also entered a Norwegian fjord, because it says: "... And then we came to the marvelous harbor, which is surrounded by rugged rocks, which on both sides, steep, towering coasts, facing each other, reach deep into the mouth, and the entrance is narrow; ... because the wave never swelled inside, neither big nor small; ... "Then it says about the Läst-

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strygonen: "... He - the king - sounded his call through the city; hearing him, the powerful Lästrygons came from here and from there, many thousands, not like men, but giants ..." - Giants, therefore Giants of the north. So far, in part, from Pellech's work on a circumnavigation of Odysseus, which is a surprise to modern research.

The investigation into the journey of Odysseus by Karl Bartholomäus, leading to Heligoland, also leads to the Atlantic exit of Homer's heroes. In the journal "Bild der Wissenschaft" he proved under the article entitled "Odysseus came to Helgoland" that after crossing the Strait of Gibraltar, Odysseus also reached the island of Thrinakia, today's Tenerife. Thrinakia, the 'Dreipipfelige', Tenerife, the triangular island, as it was called in Homer's chants. Then Bartholomew's investigation says that Odysseus sailed north-east at about 54 degrees for twenty days off the Azores. And after the coordinate calculation he provided from the start and end point of the trip, starting from St. Miquel, you can find a course angle of 53.6 degrees using the resulting formula. According to the Loxodrome S, which he further calculated - the line that intersects all meridians at the same angle - and according to another specified formula, there is mathematically almost exactly a direction of travel through the English Channel into the Helgoland Bay. And then it says: "... The result is not surprising if you remember that Father Laertes already visited the Amber Coast with the Argonauts."

Here again the connection to Amber Land is visible, the cultural and trade route between the north of the Nordic Hyperboreans and Greece.

In any case, in the excerpt of the two results of the investigation into Homer's Odyssey, there is the fact that the old chants could tell of the great Atlanteans and the northern region. It is immaterial to clarify the dispute as to whether Odysseus actually lived or whether only reports on the travel of Phoenician seafarers, as some people claim, were incorporated into the epic. A partisanship suggests that Odysseus, who had become a myth, lived and became the leading figure in Homer's epic.

Bartholomew calls Helgoland the island of Ogygia, where Kalypso, the daughter of the sky-bearing Atlas, lived. Kalypso is none other than the Katlip mentioned in the Ura Linda Chronicle

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from the island of Walcheren, which was still part of the foreland of Helgoland. Walcheren was formerly called Walhallagara.

Thor Heyerdahl and Pellech take the view that the island of Ogygia is the Arabian Peninsula. Here, however, Bartholomew stands on the safe ground of his sky and course calculations, which indicate the north. The reference to the sky-bearing atlas, the giant Ymir, also points to Helgoland, where the world ash once stood.

The ancient historians used the word 'hyperborean' for the northern people. This name was invented in a generalized way for legendary references to this day in the foreign dictionary of Duden, in various lexicons and other explanations, which are said to be a legendary people from the north. At best, this is true in that Atlantis is also considered a saga, but is not associated with it. In real plain language, Hyperboreans mean 'those who live beyond the north winds'. On the world map of Homer around 800 years before the turn of the age, the named Hyperboreans live north of the Rhipaeen mountain range and according to the world map of Hekataios around 500 years before the era, also in the north after the Rhipaeen mountains, already above the Danube, listed as Istros . The Hekataios map already leads Eridanos, today's Eider in Holstein, north of the Istros.

In the scientific information still valid today, the Hyperboreans are probably recognized as Northern people,

but one avoids any information about the existence of the former giants or a classification of the Atlanteans in the historical picture.

The ancient religious and kinship relationships with Greece have been confirmed by ancient historians. Herodotus and Kallimachus already reported about the annual visits of hyperborean youths and virgins from the far north to the sacrificial site in Delos. Kallimachus added that the Hyperboreans were descended from the oldest blood of all races. In the meantime, modern science has also agreed that in addition to the Teutons, the Greeks, Romans, Persians and Indians also belong to the racial community of the Indo-Europeans. Their original home is the Greater Scandinavian and Northern Germany, including the lost Atlantis. Pindar also sang the Hyperboreans. He called them the millennial and descendants

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lions of the titans. So you come across the giants and their past culture again.

It was the priest Abaris, a Hyperborean, who released Pythagoras from captivity. When Pythagoras thanked him, Abaris replied: "You are not only my brother, but also my God" - When Pythagoras looked at him in astonishment, he explained: "Write down our names! - Cross out the same letters in each case. P and B count the same Then Goth remains. You can see from this that we are of the same lineage! - "

The close connection with the Greeks was shown in the religious relationship. Helios, who then became Apollo, resembled the Nordic equivalent as the god of light. His sacred animal was the swan. Again the Nordic swan, which can still be found everywhere on the gables of the Frisian farmhouses. Two swans each on the gable tips. Like the horse's head gables, they are witnesses of a permanent loyalty to tradition.

Apollo was the god who spent his winter time in Forseteland. And if it says in the Edda that Iduna kept the golden apples in her chest, the enjoyment of which saves the gods from aging, then the apple is again found as an Atlantic-Nordic cult symbol and as the embodiment of life. Here you have everything together: Helgoland as a sun island and holy land, swan island, Apollo island, apple island, furthermore the sacred groves and the former location of the world ash.

The same correspondence to Iduna is also in Greek, where the Hesperides, the daughters of the Atlas, also guard golden apples.

One must not get lost in a still large legacy from the archaeological, linguistic and mythological area. One can only come up with a few examples in order to provide evidence of the past presentation with the resulting conclusions. Of course there is much more detailed information and related literature; however, there are almost no conclusions with an all-encompassing holistic view.

One thing has to be said before the end of this part of the lecture:

The term north must be seen politically and culturally as a broad framework. The development of the past millennia has brought about a shift in the population, but above all since the time of the Migration Period. If you look at the Northern Earth Belt in

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considered the pre-and early times as a cultural zone, then one is inseparably connected with the Atlantean culture, which lies in the Nordic field of vision. What then developed in branches and for anthropological studies in the main and sub-races, may determine a classification procedure for science, but politically one has to assume that today the Germans represent and traditionally for the "people from God's breath ", the Thua-ta, the Thiudisk people, the Dietsen, still there and responsible for the great legacy!

All that remains of the worldwide influence of the Atlantic trains that have existed can be found. The living rest of the Atlantic tradition and bearer of the heritage lies in the heart of Europe, in the German region.

In the Gobi the winds whisper from the white Atlantids, in Latin America there are still traces of the white gods everywhere, but in Germany the blood from the past still pulsates in living people! - "

Professor Hainz had ended. -

It was quieter now than after the previous lecture. You could see inner movement in the audience. A breath from deep space with stored images of the past had grazed and shivered those present. Spilled knowledge passed like a dream. The time addressed paid back with the long-term effect of the cosmic storage.

When the speaker stepped away from the lecture table, the young Wulff approached him to say thank you. Still standing under the spell of what he had heard, his words sounded a little jammed. When he added his words of gratitude to the

request to give approval for the open sequel, approving applause broke out.

Hainz nodded affirmatively: "If it is right, in two weeks!" Applause again.

Everything else was like the previous time. The professors were the first to leave the room and then the visitors followed quickly.

The street received those hurrying away from the house with a cool draft. The present was hostile and closed in the evening dark. The lights of passing cars dazzled and blinked like eyes of big and small monsters, the faces of passersby were gray and

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expressionless. A visionary time picture from the past had replaced early mists, but the nebulization of the present time devoured people and knowledge. The world today showed itself without a soul ...

VI. THE GREAT RULE

"You people from
below, you people
in the night, don't
forget the fire, stay
on watch!"

Walter Gättke

The Wulff class sat with dreamy faces when teaching. Four Saturday hours went by in a flash. After leaving the institution, the students stayed in small groups on the street and talked about the lecture from the previous evening.

Wulff, Graff, and Osten were discussing whether they should meet later in the afternoon when Wuschelkopf-Babsy came dancing around with classmate Ralle, who had always stayed in the background, and who used to be called Sumpfalle because she wasn't particularly attractive. They were the only girls in the class. The fact that both were only swarmed around a little was that Babsy was a little too kisses and Ralle looked too lukewarm.

"What is there? -" asked the girl, who was standing east. Wulff and Graff made indifferent faces.

"Hey - look! - Our little girl with a teen bopper is on the other side of the street !"

The three boys looked in the direction indicated. Wulff said: "Let the stupid alien terms aside Babsy! - Our sneer would not be happy if he heard you."

Wuschelkopf-Babsy and the swamp snicker giggled. Babsy replied snappily: "I only used the name for a guy, as it is already linguistically inveterate. It is a real disco girl that our bald guy laughed at."

"Why shouldn't he, if it suits him? " Said East, smirking. "Or did you have any hopes? "

"Aesch - Don't come on such an ordinary tour! - Me

Anyway, go over to Teddy with Berti and look at the teen. - "

"Oh, leave the Meier in peace!" Wulff called after the girls walking across the street. But they deliberately ignored the words that were called.

"Hey - look who's that?" Babsy asked when she got to Meier and looked at the strange girl challenging.

Meier's cheeks were raspberry-red when the two girls stood in front of him and asked Babsy cheekily. But he immediately got himself together and replied: "So if you want to know exactly, that's my cousin Anita, you two curious lights!"

"Ooooooh - Kusiiiiine? -" Babsy whispered stretched.

"Why not? " Anita remembered pointedly. "Of course I am his cousin, although he is not my cousin! -"

"But Anita! -" Meier's expression changed, but he went on to say: "These are my two classmates! - The Babsy is just so snippy, but is good-natured skin. At least not a product of today's German youth madness."

"All right," said Anita, giving in. "But if I get pointed, I can also play wasp ..."

"Yikes," Babsy squeaked. "I'm getting goose bumps with fear chills!"

Now Meier got angry: "Don't scratch all the houses," he hissed Wuschelkopf-Babsy. "Anita helped me a lot when I was looking for Graff. She deserves to be honored by the whole class. You can put that in your messy head!"

Now Wulff and the others came. They had had a bad feeling when the two classmates headed for Meier and the girl and had followed them slowly. Before they reached the group, they had heard the last sentences of Meier, who had spoken a little loudly.

Now that Graff knew exactly what role Meier had played in his liberation, he felt deeply grateful to him. So, understandably, he was the first to immediately stand next to Meier and plumed at Babsy: "Hey, Wuschelkopf, don't get on Teddy's toes! - And when he talks to a young lady, you don't have to go straight into the water!"

"I'm not going into the water," Babsy mumbled. "I would rather buy a cannon and hang myself up!"

"On a thin thread?" Graff asked hypocritically.

"No - on an iron bar after I tried it on your head first!"

"It's nice of you to tell me in advance. I'll get a steel helmet from the general store!"

"That would be too expensive! - But you can put on a chamber pot beforehand, it suits you better! ..."

Everyone laughed.

Anita turned to Meier: "Teddy bear, I like your class girls. They have a lot of steam in the kettle! - Even if the girl with the bush hairstyle didn't believe the story of the cousin and ran a hand brush over my face, it is nevertheless okay, right? - "

"Yes, yes, ha, ..." Meier

stuttered. Anita's move

surprised everyone.

Now Wulff took the floor: "Teddy, I think it is time you introduced us!"

Reluctantly, and looking at the two girls at an angle, Meier Wulff's request followed.

Anita shook hands with the boy without adornment and then with the girls as if nothing had happened before.

Wuschelkopf-Babsy and Ralle looked at each other briefly, then hit. Babsy turned around and whispered sweetly: "We are very happy to meet the friend of our class hero. We have seen each other at the lectures, but knew nothing about each other. Our teddy is sometimes a secret door."

"It's not worth mentioning," Anita said. "I am happy to help if it is possible. For that I was able to buy lectures that I would never have heard otherwise. And I am very interested in these topics. Teddy says there is a lot behind it, but we will .. are still waiting Unfortunately I have not been lucky enough to get a better education and now I want to help Teddy to expand my knowledge So far I do not know much I can not say at how many grains make a heap... - "

"Poor child," said the hitherto silent rail. Her face was completely expressionless, only little devils danced in her eyes.

"Not true," said Anita. "Do you want to help me cry?" "Stop it now!" Graff was really angry.

Now it was Babsy who gave in. Looking at Anita with attempted fidelity, she said: "We want to get on well, right? - "

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We will always be happy if you come to our private events with Teddy. And since we are only two girls in our class anyway, we can very well need reinforcements at class reunions. - And now I have to go. Bye teddy, bye Anita and yours too! "She took Ralle's arm and pulled her away with her.

Meier breathed a sigh of relief. "Why was Babsy so furry today?" He asked his friends. "It's not like that otherwise ..."

"Hidden jealousy," said Graff. "Girls don't like to see unwanted flowers growing in their gardens."

"Yes, sometimes it's really like that with girls," Anita affirmed frankly. "If I don't like to be seen, I won't be able to

attend the lectures." And turning to Meier, she added: "You can always tell me about the lectures afterwards."

"Nothing there! " Replied Graff resolutely. "We'll take you into our private seminar and that's it! " He looked around at the friends, who immediately nodded in agreement.

"Seminar is the right name for our circle," added Osten. "When Professor Hainz spoke in his lectures about long ears in Asia as a sign of wisdom, I was already thinking of an association of the long-eared!"

A salmon burst followed as an answer. Wulff circled the speaker and said: "If I look at you like this, I won't find your ears long enough for a matriculation exam. You have to let it go on for a long time! - And if they are long enough, you can do the suggested one Found a club for dog ears! "

Osten was offended, but immediately said: "If you, dear Wulff, have your ears pulled up on beanstalks, you can become president in my club! -"

"Plugged in," laughed the styled. ". But seriously -meeting we in the afternoon? -"

"Sure! -" came it back unanimously. "And you're coming too, Anita!" said Wulff.

A few hours later, the four students and Anita were sitting at one of the Zeller guest tables, with coffee and cake in front of them.

"I'm sitting here like in a different world," the girl remarked in a low voice. "Here you can at least talk calmly. There is no mess. I have only been to discos so far and knew each other

nothing else. Meierchen was one of the tame at first and I thought I had to help him somehow because he was only half-hearted. And now it's the other way round: now this short-haired dachshund boy has me on my head and is reversing my polarity. And I like to admit: I like you better! - And above all I want to learn something! "

"We all want that," Graff confirmed seriously. "The only question is, how do we build a community? - As an association?"

Wulff rocked his head. "It is a thing with an association - especially when there is a risk that it will get a political touch. You will be in an extremist corner very quickly . Nobody wants that and it would not be right either. But try to make it clear to an outsider. A license to exist is currently only available to leftists and their ultras. Everything else - as our cowboy trinek always says - is fascistoid. So? - "

Now Meier took up the floor: "I have also been thinking in the last few days and Wulff is right! - Graff and I have got to know the scene on the left sufficiently. I have heard the sayings in the discos often enough. When the various jokes by the hoarse ones When the gurgling ran and the brains began to smoke, the phrase jealousy came regularly, unless couples squeezed into half-dark corners when they got tired of hopping around. Police interest here is mainly directed at the curfew of the bars. The question now is how can one still move outside such protection zones of many discos if one does not belong to a party-licensed association? - How can one avoid the displeasure of the license holder of a democratic one-sidedness? - "

Wulff put down his coffee cup and leaned forward: "This question is like an egg from Columbus. - I wanted to go to a youth group loyal to my home a while ago, but the school gave me too little free time. But the stigma of right-wing extremism is an dishonorable manipulation in a pretended democracy. But what is honorable today, my father always asks. The honor of the fatherland is denied. There is no other country in the world! - War memorials are desecrated, the soldiery is ostracized only in Germany and I wonder, what should a German-speaking soldier fight for? - For a state that calls them up but doesn't like them at the same time? - What should be defended if there is no fatherland? - For example, the fatherlands of the others? - I have a song there

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belongs with the following beginning: "We wear helmets and rifles, but we do not fight for Germany's honor ...". - My father said that there had never been such a horrible song about German decline. - An obvious comparison would be the gladiators in ancient Rome, who were more or less soldier slaves. Actually also prey soldiers who, when they appeared in the arena, met the alien emperor on the big stage with the old greeting: *Morituri te salutant!* - The dying greet you! - And who should dying German soldiers greet? - Not a defended fatherland, but maybe the great anonymous behind the scenes of world events? - "

Wulff's audience had got serious faces. And the girl's eyes had grown wide.

But Wulff continued: "I think I can understand Professor Hainz. For the time being, he wants to provide us with a complete and coherent knowledge of history, the starting point from which we can then build on the path to a future. The German poet Erich Limpach has Quite rightly said: "Every

path that leads forward has started somewhere far behind you!" - This is undoubtedly also the guiding principle of the professor. What harms us in the present time is the ignorance of the youth, especially in that towards the empire - Most of them assume that the Third Reich was the only national epoch, and this part of the youth cannot understand that a past, whatever, can no longer be brought to life Heinrich I and his great time You can only align yourself with achievements and learn from mistakes You should understand that it is always and at all times about the empire that a The home of the Germans always remains as long as there are Germans who stand up for their country. It is not about parties and ideologies, but always about the empire! - And these Germans need to know where they come from, what blood flows in them and what tasks inheritance gives up! "

"Yes, that's exactly what Professor Hainz has in mind," East nodded. "We need knowledge! " Graff also seriously agreed.

Anita put her hand under the table in Meier's hand. Quietly she said to him: "I feel something big around me! - It has no solid forms yet, but a feeling of life is beginning to grow in me that I did not know before. So far I have been crawling around like a beetle on stones is only looking for food,

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in between cleaning his wings and floating around. And that day after day. Now I know that life is not just existence, but something special when you learn to think. - "

Before Meier could say anything about it, Graff took the floor: "That is simply said, but correct! - We humans should not grow up like a herd of monkeys but be aware of the divine spark that ignites the spirit!"

Anita nodded seriously, but then she giggled: "These are very nicely put words! - The one with the kindled spirit and so on, could be set by a great poet. You can see the literacy here! -" She giggled again. "But no offense! - I understand only too well how it is meant. -"

Suddenly a shadow fell across the table. A tall silver-haired man stood in front of the young people. He made a very short bow and said, "Excuse me for the disturbance ...".

The young people looked up in surprise.

"... I've been sitting at the next table for a while and was involuntarily hearing your conversation ..."

"Did you feel disturbed? " Asked Wulff.

"Oh no - on the contrary! Your conversation surprised me in awe. You represent opinions that betray your own thinking. In

general, today's young people are stuck in a blind alley of stencil knowledge. It is always just individual groups or school classes that especially looking for further education beyond the schools in history. And I liked what I was allowed to listen to! "

"Are you a history professor? " Asked Graff.

".. Not really, at least not Professor But something I'm well versed already in the compartment! -" He smiled fine. "A friend of mine is a history professor in this city. However, he did not teach at any school here. He came from abroad. - May I have a seat with you? "

Wulff looked at his table companions and found no rejection. "If you want to take your chair over, please! -"

"Of course! - By the way: my name is Eyken !! -"

The students got up in turn and gave their names. Anita didn't stay seated either. The man had a strong personality that required respect.

"I'm sure you are in a local school," continued the man named Eyken after pulling up his chair and taking a seat. "You previously mentioned the name of a professor

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Hainz. As far as I know, he never taught in this city. How did you get to him? - "

"He is a friend of our German professor and gave us a lecture," said Osten somewhat hastily.

"It's a nice coincidence," replied Eyken, "because I want to visit Professor Hainz!"

Although he got a knuff from Graff, Osten continued: "The professor gave an interesting lecture for us!"

"Which topic?" asked Eyken, who had noticed Graff's knuff but ignored it.

"Early history, with Atlantis in the center!" said East. "There is nothing about that in school at school. We were thrilled by the topic!"

"I'm surprised," replied the old man. "Is there anything else today that can inspire a youth? -"

"And whether! -" exclaimed East. "Here with us, a whole class is hungry for knowledge. You know how the curricula were mixed up and many things are embezzled. And Atlantis is a thing that is hardly dealt with anywhere in the form we are shown. - Have you ever had a look at it? concerned with this substance? - "

"Quite enough," Eyken admitted. "Actually, courage is part of putting such issues in the room. Because I can imagine how Professor Hainz treats history. He has the same knowledge as my friend on whose behalf I visit him. He belongs to the

people who swim against the tide of time because conscience is stronger than the pressure of the power states against freedom of thought. But I think I have already said too much! - "

"Not at all," said Graff, "and our friend East here always says that we are rebels against the times!"

"Rebels? -" Eyken's eyes got a strange shine. "Young rebels are the first sign of a new day! - If there is to be a future, rebels must conquer it! -" He got up and turned to go. "No offense! - These few minutes were a nice experience for me. -"

"One moment please! " Cried East. "If you are in our city for a while, could you come to his next lecture with Professor Hainz? -"

"Thank you for the invitation! - At the moment I can still

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do not agree. Above all, I don't know how long I will stay in the city. It all depends on my visit to the professor. - " A thoughtful train flitted across his sharply cut face." Do you expect anything from this fleeting acquaintance? - "

Again it was East who pretended: "Thanks to these openings from history, we have been left in a wealth of traces and would like to take every opportunity to get to know a lot of knowledgeable people. The zero goat lessons in schools bring nothing. You seem to know a lot and we have a whole box full of questions! "

The man named Eyken looked at the students in turn. "Where is your curiosity heading? -"

"It is not curiosity," replied Wulff smartly. "It is a thirst for knowledge by young people who are left in the dark about a lot of things. The schools only bring a thinking program with target control, the literature is cut and you live like in an enclosed zoo, which is still teeming with fleas!"

Now Eyken let out a bright laugh. "I have heard similar views elsewhere. It seems that the new age of young rebels is indeed beginning! But there is already enough literature to consolidate a new worldview. Older books have become rare and difficult to reach. And you need books! - "

"Most of our pocket money goes on books," said Osten. "And since our friend Graff almost became a victim of the left ultra scene, we have been keen on knowledge! -"

"What happened? " Asked Eyken. "May I take a seat again? -" "Please!" it came almost unanimously from the students' mouths.

"Tell!" Wulff asked his friend Graff.

So Eyken Graff's story was presented in short form. One could see that he was following the story with great interest. He also refrained from asking any interim questions and patiently waited for Graff's account to end. When this had ended, he only said: "Brave boys!"

It was just two words. Plain and simple, but they weighed. The pupils felt that and Graff even blushed with embarrassment. Student interest in this man grew.

Eyken felt the feeling of being different from the young people

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broadcasting. For a moment it seemed as if his eyes were looking far away over those present and his face was becoming a still mask. Then the expression changed again, his face drawn by hard lines softened and he said carefully: "I understand you even better now. You have been shaped by an experience into a community that will last a lifetime. I know that! - I I will be happy to take the time to answer your questions if you have something on your mind. "

The students and the girl nodded eagerly. They didn't hold back their joy and Graff asked: "Would you also help us with literature suggestions? -"

"Gladly," Eyken nodded. "Basically you should read as much as possible, only you always have to separate the wheat from the chaff!"

"We were recommended various books and received a large part of them. Completely impossible, for example, is the procurement of the " Ura Linda Chronicle ", which Professor Hainz mentioned in a lecture," Graff continued.

Now Eyken jerked up. "So? - Did he mention this book? -"

The students answered in the affirmative. Graff asked further: "What do you think of it? - Will there be any way to get it? -"

"It will be very difficult," replied Eyken. "This book in particular is always referred to as counterfeiting and therefore only used very little as a document. When it first appeared at the beginning of the 1930s, Professor Herman Wirth was accused of being the editor of counterfeiting or promoting counterfeiting. Those wishing to be clever saw themselves disturbed in the worldview they had made and in addition undoubtedly there was also research envy as a driving force. But I know that the chronicle is not a fake! "

"Professor Hainz called the chronicle an old tradition of particular importance. He wants to get back to the content,"

Graff said.

"It's good!" Eyken said. "I only recently had to read an article in a monthly magazine that warmed up the counterfeiting legend again. The search for validity and the tendency to destroy are the causes of such criticisms, which ignore important things superficially. Again, very poor opinions were represented and this in a booklet, that allegedly supports German interests. "

Now Wulff Graff came before: "Would you give us your opinion?
- "

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"Why not?" returned Eyken. "The criticism assumes, for example, that the paper of the transcript is more recent. To do this, the question immediately arises in what condition the old transcript must have been in order to be re-recorded before the old leaves crumble that in a long generation series such transcripts were not always viewed from a modern point of view, properly stored or even suffered from weather or other influences despite precautionary measures, so the critic's argument was too simple. The chronicle may have been copied repeatedly and a transcript remained owned by the family who looked after them, and the question immediately arises, what reasons should such a forgery be? - Why should great knowledge of tradition be invented? Why should one use such a large amount of time to invent a past period of such magnitude? - What would that be? Where would the benefit be? - Natural Many legends have been enriched by fantasies, but the core of all traditions can always be read out! - Thinkers and researchers always go the way of searching and making statements. They do work and don't destroy. Scientific results are research work and do not need to be referred to as a chronicle because there is a right to recognition for services rendered. And if you write novels with a lot of imagination, you market them as such and, as an author, you don't have to hide behind an alleged chronicle either. There is no reason for fakes in this regard. Then hacking around at times. In general, one has to say: Times do not always have to be completely the same. Errors often occur here in the course of many verbal transfers and subsequent transcripts. It is known from the examples of nasty slander that those passed on around a number of corners always end up with distortions and changes. Old traditions can cause confusion in the course of later generations due to mistakes in thinking. A serious researcher will therefore take the path of comparative science. It is also cheap to criticize the linguistic without ever having to deal with languages. Such derailments are signs of an

advancing semi-knowledge. And the claim that the manufacturer of the allegedly falsified chronicle was driven out of "family consciousness" to this writing is downright childish.

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What should the family benefit from? - - Finally, the question remains, where did the simple carpenter Over de Linde, accused of being a forger, get all the knowledge shown in the text? - "

Eyken looked at those around him. "I am in a special position to make a binding statement: A Dutchman I know from Amsterdam - I can call the name at any time if necessary! - was the owner of a farm in Sumatra during the occupation of the Netherlands by German troops in World War II , which was still Dutch colonial territory at the time. He and other Dutch were members of the national and German-friendly Mussert movement. The colonial authorities then arrested all Mussert people in Dutch India and put the prisoners in camps, where they remained until the Japanese occupied the colony, The Mussert people were released for the time being and the Dutch soldiers, police officers and officials were put into the camps, but a little later the Mussert people were arrested again and brought to their countrymen in the camps. Due to the poor sanitary conditions in this tropical climate, many prisoners perished the detainees was the last offspring of the Over de Linde family, who was also a Mussert follower. He too was infected with an evil fever in the camp. My friend, whose first name is Jan, looked after him, but could not stop the friend's death. Immediately before the last Over de Linde in the camp closed his eyes, he swore assurances to Jan that the chronicle was actually the oldest family property and that it was real! - Jan survived the Japanese occupation, and after the end of the war his Dutch compatriots, who were free again and had started the administration of the colony, together with the other surviving Mussertle people, did not ship to their homeland, but to Dutch Guyana , where they were still under worse conditions like the flies died. My acquaintance Jan also survived this terrible jungle camp and came back home after a few years with few others. He is the key witness to Over de Linde's testimony given just before death! - " Eyken's face showed a somber expression.

After a short pause, he continued: Jan's knowledge now also rehabilitates Professor Wirth, who was accused in the 1930s, and puts the cheap critics on a well-deserved side. The

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also applies to those who have recently unpacked an old shoe and have been given space in a magazine that wants to stand up for German issues. - In 1972 the Dutchman Frans J. Los again commented on the manuscript, which he described as an old collection of manuscripts, of various contents, possibly by several authors. He said he was not responsible for religious philosophy judgments. Here, Herman Wirth was a necessary addition in any case, since he is to be regarded as an old master for the history of primal religion. After tests, he found that the allegations of forgery were accused of blaming Cornelis over de Linde because after his death in 1874 his library was auctioned and among the many volumes there were books that could be used to learn the Frisian language. However, his correspondence, published by E. Molenaar in 1949, shows that he went out of his way to find a translator for his manuscripts because he himself did not speak the old language. A Dr. Verwijs, who was believed to have invented an Old Frisian language, which was the basis of the manuscript collection. The crucial question is: why should a man have made such an almost superhuman effort? - So far, there have only been two people who worked more easily by creating the mixed languages Esperanto and Ido as simple language inventors through a mixture of existing, living parts without much use.

In 1871, however, the principal of the Leeuwarden grammar school confirmed as a board member of the Friesch Genootschap - Friesian Society - in a message that the handwriting texts were the Old Frisian language. He declared himself not scientifically responsible for the content, but let it be known that he believed in the authenticity of the documents at hand. "

Eyken looked at his listeners: "Well - wasn't Homer's Iliade once called a fairy tale story? - Where would Schlieman have gone without the Odyssey? - Why did the critics now on the sidelines not take the more arduous path out of what seemed to them to be not entirely credible Chronicles to find out the real cores by means of comparative science? It would have been worth the effort. Everything we know from the early

days could be gathered from the myths and artefacts from the excavations. Criticism is always

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necessary, but it must lead to useful results. Of course there are elements of destruction. Such things go wrong in research and folklore. - "

"Is the crown witness still alive? " Asked East shyly.

"Yes!" Replied Eyken firmly. "I already said that he lives in Amsterdam. He quarrels with his family. His uncle was General Kruls, who joined the resistance movement against the Germans during the war and then belonged to the Dutch government in exile in London." He checked the watch on his wrist and got up again. "Now I have to go! " He put the chair back in the old place. "You'll hear from me about Professor Hainz! -" He shook hands with the students, who had also risen immediately. Anita had also got up impressed. Then Eyken called the serving girl to pay and immediately left the restaurant in a tense stance.

There was a brief silence. Then Graff said: "The man was certainly once an officer! - His entire appearance, the good attitude and the haircut ..."

"Undoubtedly," Wulff confirmed the view brought up. "We are a happy round! - Everything we are looking for is fated. "

"Fateful is right," East admitted. "But fate itself? - What does it mean to all of us? -"

When Meier brought Anita home, the others went too. On the way they talked about the past afternoon at Zeller's until they were finally at the girl's front door.

At the same time, two girls with short skirts passed by. When they saw Anita and her companions, they stopped suddenly.

"Olala, Anita!" called one of the two. Her blonde hair stood on her head like a straw bin. "You've been making yourself invisible lately! - We miss you in our disco. Were you sick? -" At the same time, she blinked coquettishly at Anita's companion.

"I don't feel like just hopping around in the disco and listening to the empty babble. I now have Teddy and his friends. That completely fills my free time."

"Haha! " The girl said with a challenging undertone. She continued snappily: "There are such and such, but more such than such! - You are probably into a new guy, Anita! -"

"Why not? " Anita replied,
 "Don't you want to go with us? - Don't you like, Anita girl? -
 "

"Make a fly and run away!" Anita said shortly.

"Aha, - rather hectic over a corner table than loose from the stool," the straw blonde said. Turning to Anita's companion, she said: "Pay us a drink! -" In doing so, she swayed challenging on her hips.

"Not to do," said Meier roughly. "Our pink has already melted in the afternoon sun and the evening program is already over! "

"Funny bugs!" mocked the girl. "Phew! -" To her companion, she said: "Come on, dear super mother , let's go! - Let's leave Anita alone with her survivors ..."

Both skilfully snapped their fingers and the other chirped as they walked away: "Better active today than radioactive tomorrow ..."

The remaining ones looked at each other in exasperation. Graff shook his head and said: "What the second beast sang with a half-way is horrible! - It is a stale hymn to the day, outbreak of the feeling of youth without hope! - A somersault into life that does not promise tomorrow .. . "

Anita looked dismayed. "I know that! - The disco philosophy." There was bitterness in her voice. "It is difficult to run away from a scene. The shadows from yesterday also reach into today! "

"Don't take it tragically," Meier reassured her. "No longer does a mouse bite a thread from obsolete things. What can I say? - When I think of the biter Johnny, for example ..."

Anita snuggled up to him. "We'll think of something when the time comes. You can talk to Johnny. I'll get him around if he wants to push you into a corner."

Meier grunted: "Sometimes I think about what will come and what the future holds for us. If the two disco girls have their way, the future is canceled due to a lack of participation. And how it is, it is crap! - " He squeezed Anita's arm, " We have to get over such sayings now! - We have now become sighted and start to think. The future will be what people make of it. The good ones must oust the bad ... "

"We are all not feeling well in the current trend," Wulff remembered. "Our parents feel the same way. My father always talks about Germany's enemies going to war.

to crush German militarism and bring eternal peace to the world, which also represents equal rights for all people. Since then, the world has experienced more than half a hundred new and more cruel wars, countless people have died miserably, and injustice and inequality have grown even greater than ever. The self-proclaimed crusaders brought a cross to the whole world that depresses everything. The present prepares a great downfall and leaves the youth with no prospect of a better life. Therefore we have nothing to expect from the present. And so the knowing old ones put all their hopes on a new selection among the youth. "

"People have been talking about this for years and days," said Osten. "The creators of the chaos themselves no longer know what to do and turn around with their games. Their hope is still the shadow of an ant world with which they believe they can still cover up the problems. We have to stand up to that ! - We have to be rebels against time! - "

Meier scratched his head. "And how do you imagine doing that? - You can talk, but beyond that ..."

"Attention!" warned Wulff, "We hear the everyday sayings of young people from all camps. Doing them means doing actions that are spectacular. At the end of such a road there is always terror. And at the end of terror there is always doom. And one can't fight doom with doom. The fire- fire method doesn't suit life. In the end there is the end. A revolutionary awakening has nothing in common with terror. - We all agree that knowledge and new thinking are the starting points for everyone Both are the spirit of every revolution that continually forms new ages - Of course there is also talk, but each spoken word only becomes credible through the example of one's own attitude. Hollow phrases haunt around enough. They have no lifespan and no effect And Marxist materialism perishes at its end in itself Liberalism, which only pretends to have one mind, is also at an end because it has no mind le phrase ideologies have reached the end of their inhuman and inhumane views. Inhumane because they have transformed the character of man from an aristocratic higher education into a low of mayflies. There was nothing left of the great human ... "

"I agree with that," Graff said. "Therefore, in today's world with its mindless disposition of liberal shades in all parties and many groups, we have an abundance of pseudo-freedoms for individual individuals, but we are well on the way to losing them too. Citizens' initiatives that are emerging everywhere

are now no different as a beginning rebellion of the older generation, which precedes the youth as a pioneer. The rulers of today know this and endeavor to use or water down such impulses from the beginning through infiltration. But time is always handing out new maps, some of which come into play. It is the initial uprising against time, which is halfway to knowledge, with the aim of overcoming the grown monsters of the compulsory and self-serving states. The curious thing about this aroused resistance is that that these monsters first resisted government as a civic duty for all democrats - or what one understands by them at least today - have declared against any lack of freedom. This resistance thinking has become a sacred cow and now the scene is changing: this resistance, which has been raised to the law, is now judging the monsters and is also being countered with draconian and dictatorial measures of violence, as if one were in the pre-period of the growing democracy. The democratic architecture crumbles on its own law and becomes a ruin of self-destruction! "

The audience nodded. They had all got serious faces.

It was Anita, who said timidly in the silence that had arisen: "I cannot put it all into words. But I can feel with certainty that everything that comes from your circle is correct. Now I know even better than before that the whole mess is with me the hits, pops, kitschtrara and other Klimbimradau is nothing more than a noisy hoot to self-obsession in a pseudo-world of soulless puffiness. In such a mirage world you forget to think and look. Now I only know what it means to be human ! - " She shook hands with her companions. "I want to go! "

Meier got another breath on the cheek, then the girl scurried into the hall. The gate slammed and their steps faded

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A new school week had started. Strangely, there was no reluctance on Mondays in the weekly routine . The students in the Hühne class were looking forward to seeing them again after the past weekend. Proof that a school can be more than a learning stable when a community has grown.

Professor Hühne started the third lesson. When he entered the classroom, he thanked in the usual way for the respect shown to him by getting the students up. As he passed the

tables, he stopped in front of Wulff. "The Busch telegraph brought me that some of you were back at Zeller on Saturday. You caught a stranger you wanted to use for your insatiable thirst for knowledge." He raised his right index finger and gave a good-natured warning: "Your educational needs are very nice, but don't forget to go to school! " Lowering his voice, he added: "Be careful with new acquaintances! - This time you were lucky. Even one special! - Today many people have been wronged ... "

The listening students had long necks. Chairs scraped and Snout-Charly crowed loudly: "Why was the class not informed of the meeting? - -"

Wulff's head went red. A bit embarrassed, he said: "It wasn't an intended meeting. We were only four and Meier's girls. It just turned out. We just wanted to go for a coffee and cake. Then the stranger came ..."

Höhne cut off the rest and the grumbling and muttering died down. "We're at school now. No more talk! " He went to his table and put his portfolio on it. "We start ... -"

The hour passed without complaint and the students had followed the teachings of their teacher attentively. When the hour was up, Höhne stopped in front of Meier's place. "What's wrong with you today, Meier? - You look depressed! - Are you missing something? -"

Meier looked at the professor painfully, then he choked out: "I should be off school! "

"Oh, no! -" Höhne showed astonishment, "Why is that? -"

"I have problems at home! - My father realizes that I am moving away from his views more and more. He attributes this to my dealings in the school area. And in his party and in the union there is always agitation against every other thought. He is fed up with the same phrases thrashing beer bellies and thick sausages

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with her calcified brains, but basically he can't get out of old thinking either. And now he spins and wants to take me out of school before graduation. - "

"What? - - Now briefly from the completion of your middle school? - I do not understand! -" Höhne did not hide his dismay. "It's incredible! -"

The class started to boil immediately.

"I'm asking for rest!" cried Höhne. And further turned to Meier: "Couldn't that be meant seriously? -"

"But!" it came from Meier's lips. "My father simply does not want me to be drawn into the change of thinking that is already making itself felt everywhere. He feels the great

unrest that only the old party apparatchiks do not want to admit. He knows that the old is rotten. And, hopelessly, he hopes that all the previous watering down of the program, as well as the party's line of purpose and its bigwigs, would bring about a new cleansing process. He clung stubbornly to his hopes and suddenly he got the idea that I should go to work and show family loyalty ... "

"That's crazy! " Graff said.

"Quiet!" the professor warned again. "I will speak to your father," he said to Meier. "Tell me in the next few days if your father sticks to his opinion. Then we'll see. "

Meier just nodded.

The professor put his hand on his shoulder. "Head up! - It's not yet evening every day. " He made a soothing gesture to the students, then left the room seriously.

Meier was now the focus of a commotion surrounding him. He didn't get to answer the mess of questions pounding at him. It was only when Wulff gave a whistling whistle that calm came.

"You stay with us!" he said in a voice that would not contradict. "Your age can't lock you up and prevent you from going to school. You can't do that anymore today! "

"Yes," replied Meier. "If he doesn't give any more money, it will be night! ..."

"Money? -" Graff shouted, "that's the last problem. Why do we have a classmate? - and besides: for everything you did for me, you can be sure of the full support of my father!"

"Bravo, Graff! -" howled the class.

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Meier's eyes were wet. Wuschelkopf-Babsy immediately put her arms around Meier's neck with a motherly gesture and said: "As long as the class is here and is going to the matriculation exam, you belong to us!"

"Why did that come so suddenly? " Asked Snout-Charly. Meier shrugged. Then he said a little hesitantly: "Perhaps this imitation person, the Trinek, has reported in the union about the fascist development in his imagination at school in order to make himself important. After all, he is also teased in other classes and does not become anywhere loved. Now he's angry as a prevented sower. "

"Oh pain let up! ..." hypocritically Charly.

"And in the union officials' evenings," continued Meier, "just like with the party, you always roll around problems in order

not to feel redundant. In addition, the Trineks and similar figures are always just right. That distracts from the failure in Everyday life off! "

The students nodded sensibly. East said: "It could be so! - There was something stuck with your father too. Otherwise it would be difficult to explain otherwise."

Rohde was upset and shouted: "Here it is again: you fight the youth when they jump out of step with the current political failures and look for their own ways. My father always says with the stale socialism of yesterday, which has long been involved You can no longer catch your capitalist opponent on the basis of a two-sided equality. Marx has long been dead and his shoes have well-worn soles. Water is running out of the old mountain potholes everywhere ... "

The class howled to Rohde's drastic comparisons like a pack of young dogs.

"Things come and go," continued Rohde with pathos, "that is the course of the world. - Only that which fulfills a purpose can last! "

"That's why there's a lot of unrest everywhere now," Graff stated matter-of-factly. "You can feel the offense and restlessly expect the contractions to change. And it is up to us whether we are swept up in the pull or help to shape it!"

Suddenly the swamp made a sharp cry and excitedly made a silence sign.

The Latin professor Kern stood in the doorway with a deep expression on his face. As he strode across the room,

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the students muttered under his breath: "Yes, yes, - it is the time of great unrest ...". Then he made a rough movement. "I didn't hear anything! - - -"

SECOND BOOK

VII. THE DESCENDANTS

"Don't think that the German has
lost his divine homeland. One day
he will find himself awake in the
morning of an enormous sleep."

Friedrich Nietzsche

A new weekend had begun.

When the students left school at lunchtime, the spring sun was already burning down with increasing warmth from the blue depths of the sky.

The members of the Wulff class were in a hurry. In the afternoon there was another lecture by Professor Hainz. Everyone wanted to be at the meeting place as early as possible in order to secure a good place for the audience.

Some other classes had already got wind of the event. A number of students also wanted to be invited by them. Wulff had to slow down with the note that this was a purely private event and also lacked space. In order to avoid unpleasant continuations, he held out the prospect of trying to repeat the lectures next fall. At the same time, he asked not to hang it on the big bell.

"Yes, the bells! - We have heard them ring, but we don't know where and how they hang," said a class representative, blinking his eyes knowingly. "Of course, our ears are more important to us than the ears of outsiders ..."

"Above all, I'm warning of the Trinek!" Wulff added emphatically. The class representative made a disdainful gesture.

"Oh, we are still taking this history salad maker in our arms. - An ox never knows when it's Sunday! -"

The students broke up amicably.

It was the same this afternoon. The room at Zeller was overcrowded and everyone had arrived early. The lecturer came again just before, accompanied by Professor Höhne and another gentleman.

Wulff, Graff, Meier and Osten made long jokes. The second companion was the stranger whom they had already met and spoken to. The man named Eyken.

Professor Hainz put a whole stack of documents on the speaker table in front of him. Then he let a minute of silence pass before he started to speak: "Dear listener - For this lecture I have to ask for a lot of patience. - I want to try to get through the rest of the lectures transferred to me today. I know that I am from one very large overall material can only present the most important explanations with individual examples. Of course, inevitable overlaps will also occur in the lecture from case to case. Subject areas also cross over and the resulting obligation. I can't do more in this context. "

His questioning look in the hall looked for a rejection of his claim to time. Instead of any displeasure, he only found approval. He nodded in satisfaction. Then all of a sudden his eyes got a strange shine and dreamy expression. It was the distant gaze that seekers and knowers have in common. And the simultaneously changing sound of his voice captivated the audience:

"One has to realize again that every knowledge has its roots. - Thoughts are forces, they are vibrations of ether. The soul of man binds the great memory with the memory chromosomes and the structure of knowledge. Knowledge and experience are not destroyed by death. That" I "is the soul and not the body, it rebuilds itself after the death of the body in another body, if it has the appropriate quality. The soul and body must bring the complementary requirements for the harmoniously fitting together Depending on the state of the soul released by man, a rebirth takes place according to the same sign. The prenatal condition of a soul determines the will and existence of the living person. The cosmic

Lawfulness obliges the knower and the knower on his way through life.

The body is the carrier of the soul and knowledge and memory are stored in the brain. And the thoughts - as mentioned before - are vibrations that radiate into the ether. At the moment of death, parts of the body that are the seat of the soul send the soul into space as force and vibration. This

vibration of force from the deceased is transferred to a new life cell on its new hike if it has the appropriate conditions. The souls of people of the most advanced white race have to look for the natural law ancestry. This is the only way to properly understand life as a task of existence. Responsibility in the higher sense of life is the knowledge of those who know. Accordingly, good and evil are things that are directed towards or against the essence of creation. The historically conscious man in the area of his people's life, who is close to God's laws of creation, is life-conscious. Knowledge of the origin is life, forgetting is doom! -

This rebirth belief with the determination of existence is scattered worldwide and of Ur-Aryan origin. The Bhagavadgita says: The soul is not killed when the body is killed. The ancient Egyptians were also able to represent the souls detaching from the bodies of the dead with their hieroglyphs. References and correspondences can be found in the Egyptian death books preserved for posterity and in the Tibetans that are still in force.

A rebirth is in nature's long-term law. It is the heir in the folk sense. With the fall of Atlantis, the then leading civilization experienced an hour zero of humanity. The survivors of the great catastrophe who came to Skandzia and other places saved the legacy and lit the light for new cultures. They were the old light bearers.

The secret of the supernatural tradition also lies in the connection between race and rebirth. It is part of the power from space. According to Wirth's decipherments of rock signs, this force was represented with the ideogram of a vertical line, with a ring at the upper and lower end. This knowledge was part of the original religion. With this recognition, the survivors of Atlantis had a ethnic backing in the room, a reserve from past memories.

backups. This Atlantic heritage shines back as long as the immediate heirs, the Germanic Germans, are ready to receive and are aware of their history. The sentence that a people dies if they forget their history must be understood correctly. For the Germans, this means that if they run away from their history, the legacy of Atlantis will finally disappear.

The connection with Atlantis is only in history. The original home was buried under ice and the subsequent Atlantic empire became a victim of the floods. All of these causes of

disaster are tied to the history of the earth. This can be found pictorially in the Genesis, which was modified from older sources. The scientist Uwe Topper makes understandable comparisons here:

So the so-called first day of creation corresponds to the first eon of the Tellurian period, in which the earth fell under the spell of the nova, from which our galaxy was formed. The earth had started to circle and evening and morning came into being. At first it was dark, then the light followed. The biblical writers put it in simple terms: And there was light! - This was the precambrium of geologists.

The second day corresponded to the Cambrian, Silurian and Devonian eras. Land and water were present and an atmosphere was created. The primary continent emerged in the third eon, the Carboniferous period. There are even Asian myths that a large body entered the earth like a turtle. This increased the surface of the earth. The first land plants emerged during this carbon age. Fern, horsetail and finally large forests covered the land. It is interesting that the turtle is one of the oldest and most widespread totem signs in the world.

In the fourth eon, Earth entered the Sun's gravitational field and began to rotate its planetary orbit. The first moon is captured. It was smaller than today. The Permian era with the first state-forming insects emerged.

The fifth eon was the Middle Ages with many aquatic animals, reptiles and the emerging dinosaurs. Genesis speaks of the fifth day and the appearance of whales. Birds were also there.

The sixth age, the Tertiary, showed new species. It means: cattle, worms and humans. In Genesis the ori-

entalic imagination with the description of the creation of man. So Adam from clay and Eve from a rib of Adam. Add to that the blasphemous claim that God created man in his image and breathed in his breath. And now this described earth history becomes more interesting. The reference to God's breath leads the knower now to Pudor, who led the Atlanteans in his investigations as people from God's breath. At is also the heavenly breath in the Atlantic, as explained earlier in the language sections. These were the Tu-atha, from the primeval Thule culture. If the biblical genesis now speaks of the expulsion from paradise, then surprisingly, the disaster

already described can be found here in the polar region, the former paradise of the Ur-Aryans, the Tuatha people, who were expelled after the sudden onset of icing. If the Bible continues to say that displacement was a punishment for the arrogance and independence of mankind, then this provides evidence of an already existing cultural level. When the biblical writers speak of punishment, it can be seen that at the time of their writing they were already in contrast to the northern peoples still living in the biblical area.

Topper then concludes that the "Spring of Atlantis", as the title of the first volume of Edmund Kiß's novel trilogy, was due to the position of the earth's axis perpendicular to the sun at that time, and that the seasons were only due to the shifting of the Axis to today's incline of 23 degrees. This shift due to a pole shift triggered a catastrophe that caused a large tidal wave. Pole jumps have always had cosmic causes, as was the case with the collapse of the tertiary moon, the passing typhon and other events. Science calculated that it

- mentioned earlier, - there were at least 130 pole changes in the earth's history. So an earth phenomenon that occurs again and again. She met Atlantis and will appear again in the foreseeable future.

Already two centuries ago, a book by the Chilean Manuel Lacunze in Spanish, which described the displacement of the earth's axis, appeared, Topper refers to a "Demolition of Geology", Volume 3 by Jean Au-bouin, published in 1968, which also deals with the History of the change in position of the poles concerned. In 1971 one of Peter Kaiser came

general description of the pole changes on the book market. However, Topper disregarded the second catastrophe assumption of the fall of an earlier moon or, as Kelso de Montigny believes, a planetoid around ten thousand years ago that made a hole in the central arc of the Caribbean Sea. This coincides with Otto Muck's information about two huge deep-sea holes in the North American Basin, which are somewhat off the edge of the disaster. These were caused by further fragments of the celestial body, which triggered the end-diluvial Atlantic disaster. The area of these holes is approximately two hundred thousand square kilometers. The power they once punched in the sima bottom of the Atlantic tub was immense beyond imagination. In the age of the atomic bomb, one could think of an undersea nuclear explosion.

The celestial impact notes have been published by a number of scholars and well-known writers, including Wynton, Graf Carli, de Lalande, Braghine and others. However, opinions are still divided as to whether the falling celestial body is a planetoid A from the Adonis group or the earlier Earth's moon. Hörbiger's world ice theory, which has been repeatedly confirmed, has also dealt with the tertiary moon in an explanatory manner. Finally, in 1971, Rudolf Elmayer von Vestenbrugg summarized the interventions from the cosmos on the fate of the earth. Here, too, the facts emerge from the events that the multiple catastrophes resulted from the downfall of the celestial body, as well as from the capture of a new tidal wave-generating moon.

Here one always finds the pole movements as side effects of cosmic forces. The scientist P. Kaiser even calculated a magnetic calendar over the past 76 million years, according to which the pole position changed at least 171 times by approximately 180 degrees. In a thorough work, Hans J. Andersen summarizes the existing results of pole shift research, whereby the mysterious giant comet Typhon is also called. In the ancient Egyptian scriptural monuments of the New Kingdom under Set II - around 1215 to 1210 before the era - he is not only mentioned as a typhoon, the names Sekhmet, Phaeton and Anät also appear. On an island in the Red Sea, a mysterious black stone is guarded, which is considered a magical prehistoric messenger from space. The Arab secret scientists call it the Black Stone Anät. This is the name from it

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the Egyptian tradition. There is also a large black stone in Mecca as a sanctuary. Both stones are nothing but fragments of a passing comet, which is said in an inscription from Ugarit-Ras Shamra that it came from Syria, killing the population, and interchanging the two twilights and the position of the stars. A perfect indication of a pole shift with tilted earth.

A pole shift change occurred about five thousand years ago. Archaeological finds from this period also come from the Mesopotamian region. One of the oldest documents is the Gilgamesh epic with its dramatic report, which includes a short excerpt:

"... Adat rages up to the sky,
the light shines in the night.

The lands lie shattered. The
hurricane rages for a day,
He storms wildly,
He rears the water up to the mountains,
Whips the waters to human battles.
The brother no longer sees the
brother,
You can't see people from heaven - six
days and nights
The wind rushes like the storm
surge, the hurricane rushes,
The hurricane dies on the seventh day,
The storm surge sinks, the battle storm ... "

This is the deciphered excerpt from the Flood epic, which Utnapishtim tells the ancestor of Gilgamesh, the Sumerian Noah. Also how it was warned by the god Ea and therefore survived the flood in an ark. Just as the Bible writers copied it from the Sumer sources. The Sumerian Noah escaped with his wife to the west on a distant island. The Atlantis author Muck asks whether this is the rest of Atlantis, the mysterious country Tlillan, Tlapallan. Was Tlillan Thule? -

Hesiod also wrote in his theogony about Zeus' struggles. First with the titans, according to Andersen around 1800 before the era, and later with the monster Typhon, in the 13th century before the era, that is, the time of the catastrophe. Here is a short excerpt from the Theogony text:

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"... Soon he (Typhoeus) would have enslaved
the gods and mortals,
If the father of men and gods hadn't noticed
it sharply.
He thundered terribly with a loud roar;
the earth roared terribly around, also
above the vault of heaven,
Sea and Okeanos' flood and the Tartaros
underground. The high Olympos shook under
immortal feet ... "

Finally, Pliny also left the same catastrophe accounts in his *Historia Naturalis*.

Descriptions, therefore, with an astonishing tradition of tradition, the truth of which is no longer disputed by modern science. The sudden changes in climate in Northern Europe in the 13th century before the era, in the Bronze Age, also point to a pole shift. Previously, the whole of Northern Europe was covered with deciduous forests, even into northern

Scandinavia, and temperatures in the Mediterranean were as high as in the Caribbean.

The size of the typhon is not yet known to today's science, but it must be comparable to the size of a planet that has caused prehistoric orbital disturbances in planets in our solar system. He was called an evildoer by the ancient Egyptians.

Deluge traditions are common to all peoples of the world. You can find them in the Popol-Vuh of the Maya, the Chib-chas in Colombia, the North American Algonkins, Crows, Siberian peoples and elsewhere.

There is even a forward-looking assumption for a typhon return. Andersen has registered a very likely appearance for the year 1993 after calculated earlier Typhon walks. That would bring a new pole shift with devastation in the wake. He also found interesting connections between such times of disaster and historical developments. Accordingly, disaster always occurred when an earthly great power was on the verge of achieving a world domination goal. He gave ancient Egypt a tangible example when his power spread to all sides.

The imagination formed by the disaster section described can hardly grasp the horrors of large and violent cosmic influences. The downfall

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continental parts and human groups remained rooted in the myths and traditions of all peoples. Both periods of Atlantis changed the world view and ushered in new periods of history.

In the Aryan migrations from the north and west, these periods flow into one another. The great period of the migration of the southern part of Europe, Asia and the American continent began with the end of the northern paradise and the further downfall of the Great Atlantic, including Mu. The separation of both event phases would be a research course in itself and would go too far here. The common trace element is essential here.

Beginning in the Near East, one encounters ancient Nordic peoples influences in Chaldea, which can be found in the megalithic period. From here, the Semitic tribes also took over language borrowing and writing.

Connections were also evident here from Sumer, excavations in Sumerian Ur by the British Museum in London and the University of Pennsylvania in Philadelphia under the direction of Leonard Woolley confirmed this. The work results appeared in Woolley's book "The Sumerians" which was also published in German under the title "5000 years ago". Another volume followed in 1931 in the FA Brockhaus publishing house under "Ur and the Deluge". Woolley, however, only got

stuck in the excavation results and recognized no connections from older origins. He found, however, that the Sumerian culture also fertilized the Egyptian culture, which in addition to the influences coming from the west and north received additional profits.

The word Sumer is Nordic. Just like the middle high German Sumer, both correspond to today's term summer. Woolley recognized, however, that the pre-Flood Ur had a royal family that dates back more than three thousand years before the era. Before that, there was another cultural land that was several thousand years old as the forerunner of the Sumerian Empire. The Sumerian city of Eridu boasted that it was the oldest city on earth. Woolley, who was only an old orientalist, could not avoid stating that the Sumerians were classified as Caucasian by origin. They were completely like today's Europeans and had no oriental features. Regardless of racial affiliation, Woolley thinks

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that they would have come from the east, from the highlands where the Guteans and Lullube settled. The Elamite tribe of the Kassites also came from there, also known as the cashier. In addition to this hike, Herman Wirth lists the Martu, who named themselves after the god of war, Mars.

The Gutäer are in the foreground of the considerations. The Sumerian royal family Gutium is named after them. They conquered the entire Sumerian area around 2400 BC, and their great king was called Gudea. One city was given the name Gutebum. They were the so-called barbarians of the north - a sneaky name given by non-Aryan peoples - the Guteans, which can be traced back to the Goths. The Goths - the Good guys!

Excavations revealed a body with a golden helmet. According to a deciphered inscription, the buried man was called Mes-kalamdug, translated "hero of the good country", of the Gotenland.

One also comes across the gates of Asia, who are to be attributed to the Ostrogoth parts that have settled on the Volga and then moved eastwards. They named themselves after the god Thor Tor-Goten, Tor-Guten. The traces of the Goths are so numerous.

Already Dr. In 1931, Alfred Schultz wrote in a treatise under "Altarian Residential Peoples of Inner Asia" that the interior of

Asia was populated by Aryan-Atlantic tribes, such as the Galtschas and Tajiks or Tajiks, who sat in the Pamir plateau . They too were fair-haired and had a whitish-pink skin color.

In passing , it should be noted how Grum-Grzimalo discovered in his research on Siberia and Central Asia that in the past the Chinese came into contact with Euroid types, which they called blond-haired demons.

When the Gutean Goths came to the lowlands of the Near East, they built artificial hills in memory of their Nordic mountain home, which they planted with trees. The ziggurats are also of the same conceptual origin. Every Sumerian city had such a step tower. The name ziggurat or ziggurat also linguistically indicates the origin: in the middle is the syllable 'ur', while the 'at' is found in the end in breath and atlantis. The most famous ziggurat was the Tower of Babel, found by Taylor and excavated by Woolley. There are millennia-old step-shaped tower buildings of great expansion with palaces, monasteries, workshops and temples, which were built over royal tombs.

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Doubters about the linguistic roots in the word 'ziggurat' are likely to show up again and describe the explanations as coincidence. To do this, however, reference must be made to the information given earlier, according to which the original language was a magical language that has survived in the Nordic language as such up to the German language. Here thinking and language are to be understood as an audible exhalation of the mind, whereby the magic from the original instinct remained valid.

This ziggurat also goes back to the even older ideas of the Troy castles. The often winding corridors are reminiscent of the original forms of the Nordic cult sites of the Atlantic heritage.

Woolley found that the ziggurats did not have a straight line and that the apparent irregularities were carefully calculated curvatures that correspond to the mathematical and astronomical calculations of the pyramid of Cheops and the syllable 'zik' indicates zigzag lines . They lead to connecting points of the magical quadrants, which appear in the Earth representation . Linguistically, the syllable 'Zik' came from the zigzag line of the Sig rune, reminiscent of the Blitzrune, later to be found as a Sig in Greek Sigma. In Swedish it is still called Sicksack, closely related to German. In addition, the snake that belongs to the S-Rune and has the sound value 'S' is called 'su' in Sumerian and its body in an S-shape,

zigzagged, is the underworld animal that the sun is in front of Winter solstice in the grave, depicting mother water.

In 1933, Pudor wrote that the Sumer people go back to the Gutean hill tribe, the Goths. In addition to the information already given, it found the same traces as other research has shown. Gothic parts previously had their headquarters in Pannonia, but have disappeared from history in this area. Part of them are the Tor-Goths, also called Thor -Goths, who were also mentioned earlier . Pudor found three tribal groups: One part settled on the Volga, the last remnants of which can be found among the Volga Germans. Another along the Edsingol River in the south of the Gobi. This part was pretty much wiped out in a later epidemic . A third part still lives in the eastern Tien-shan mountains between the cities of Khara-sharp and Urumchi.

Linguistic connections are shown by the names of the Sumer cities of Ur and Uruk, as well as in Urumchi in the Mongo-

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lei. Incidentally, Ur is a typical Atlantean word. According to Pudor, it is a umlaut of Ar and the reversal of Ru, It means the sun in the tomb from which new life comes. Independent of Pudor, Herman Wirth found identical explanations in his research into the history of religion.

In yet for Tien Shan Mountains belonging Bogdo-ola still the city is rule-Good. In the book "Riddles of the Gobi" Sven Hedin wrote a chapter about "Sintjen Gigen Khan and his Torgoten". These have mixed with the Mongols over time, but still show noticeable differences from them. Hedin also mentions the city of Khara-sharp as the home of the Torgots. Khara-shar is also a Nordic-Atlantic name after Pudor and comes from Ka earth and Ra sun. Compare the Karakoram Mountains and other words. The Torgoten residences extended from this place to the Dsungarei. Around the New Year, the Torgoten celebrate with rich guests, fifteen days like in Sweden. They also kept a doomsday rhythm that is very reminiscent of Ragnarök or Fimbul winter. In this myth the good and bad people end up fighting each other in a bitter struggle. In the end, however, the good guys, the Goths, stay alive. The great Khan will come afterwards, reports researcher Haslund, who will rule over all peoples. It is the same legend that Ossendowski heard about the coming princes from Shambala from the Mongols.

The study by Arved Schultz from Königsberg on the peoples of the Pamir plateau is worth mentioning . He also found out that the Tajiks and Goltshas were pure Germanic tribes. Mixing with Mongols also occurred over time.

Coming back to the country of Sumer, according to Kadner, a route led to China via Central Asia. At that time, the Chinese had a daughter relationship with the Sumer culture. It was here that the views previously fought by science were confirmed by the publication of "Chinese and Sumerian" by Terrien de Lacouperie and CJ Vall.

In the Central Asian city of Turfan, language research among the Tochars by the Turfan expedition in 1904 through found manuscripts from the Kentum tribe - not the Satem tribe - showed an Indo-European origin. Associated pictures of the documents from Buddhist cave chapels in Turfan showed blond-haired, red-haired and blue-eyed men. Just-

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such traces can be found in a report by the missionary Leuschner from 1926 about the Chinese ethnic group Lolo and Jautz, who still live in seclusion and have retained their European origin in appearance. According to the missionary, they used to have their own writing instead of the Chinese characters. Linguistically you can find in their dialect ti for father, ma for mother, dew for earth and men for people. Certainly also original remains.

It goes even further: Lang refutes the claim that the Chinese invented gunpowder, porcelain and other things. He attributes these things to Atlantean cultural property, especially since Frobenius also found porcelain and earthenware covered with glass feet in Africa. Lang bases his claim on the suggestion that the Chinese could not have lost their own knowledge or should have found it new. In addition, Chinese culture would not have developed significantly over time. Here the field of research in this direction would still be wide open, certainly to the displeasure of the sinologists currently working.

In his work on the primitive religion, Herman Wirth used the pictographs from the Greater Eurasian region to show that the archaic-Chinese script also shows its origin in the northern part of Europe. The Chinese character script developed much later by Kang Jee was based on the old archetypes in its further development. Likewise, the way of thinking about writing, to bring it in its developed form to the objects for symbolization. This was how the ideograms of the megalithic

period had emerged before and subsequently the Egyptian hieroglyphs in the same way.

The first beginnings of the symbol fonts were found in the signs for the natural phenomena and basic elements of the environment. Then followed the calendar signs for the annual routines and the unreligious connections. From the ideograms of northern culture, the rune lettering developed in the further development, starting with the laying of beech sticks and then progressing to scratching and notching. The supposed assumption that the North had no writing was completely wrong. Many other cultural developments were significantly influenced by the Aryan migrations.

In Chinese, the archaic characters slowly turned predominantly into abstract abbreviations, which the Chinese script

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scholars called Shu-Shen 'zhi-shi' . In German this means 'pointing things out'. In expanding their sign writing, the Chinese, according to their own ideas, chose a bird sitting in the nest as the basis for the word West, Chinese 'xi'. This is because the bird goes to its nest in the west at sunset.

Another wave in the Asian region occurred about two thousand years before the era. Nordic chariots continued through Greece and Asia Minor to Iran and India. This also shows that the Egyptian chariots were of Nordic origin.

Linguistically, two groups are distinguished here: The names currently used for these are: 'kentum' and 'sa-tem'. So the Hittites belong to the Kentum group. The Indo-Aryans meanwhile belong to the Satem group. The living habits of the European Northern people and the Indo-Aryans remained the same.

The horse was brought to Mongolia and China as a mount via the Aryan Scythians. The progenitor of the Scythians was, according to tradition, Tartagios, the 'lord of the linden tree'. The world tree Ilpa is meant like lime tree, as the Scythians saw it instead of the ash tree.

At that point, the earlier traces from the west to the Gobi had faded ...

The Satem group showed stronger cheekbones as characteristics. This group advanced the furthest east. The official historiography in Korea shows that the Koreans are of Aryan origin. This is still taught in schools and the Koreans are proud of it. They belong to the Satem group.

The Shang culture , which existed in China around 1700 or 1500 before the times , showed extensive influences from the Nordic chariots who had come from the steppes of Mongolia. Bronze battle axes and vase finds testify to this.

These many dolmens and stone tombs of megalithic culture in Korea are understandably still a mystery to a science that is not yet aligned with these aspects. In terms of language examinations, Korean is closely related to Ural-Altaic.

In the sky of the Edda gods you will find not only the names of the gods but also the demigods Jetten. The latter can be equated with Joten and Goten. These Guoten, good guys, unite human and divine at the same time. You come from Asgard.

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The well-known scholar Pierre Borel says in his book "Collection of Gallic and French finds and antiquities" that in accordance with Scandinavian sources Got and God have the same meaning. Gothic people means good people, of divine origin and associated with Asgard. This means that close relationships between the Goths and the Thuata people, the people of God's breath, must have existed.

The well-known Frenchman De Sede also dealt with white homes in Asia and even names Aggartha as the Asian form of Asgard, the city now underground for secret science, the seat of the master of the world.

A Chinese legend says that around the fourth century BC, the Great Wall of China was built to keep the Goths from moving. Today's historiography claims, however, that the Chinese built the wall against the Mongol storms. Another indication that science is always pursuing single-track paths and usually does not want to find a higher-level show. If the Chinese refer to Goths, then the settlement range of the Old Goths starting from Skandzia is also confirmed from this side, settling to the Gobi and in the Pamir region. The secret of origin of the white kafirs in the Himalayas would also have to be clarified. That Iran also has a key position will be discussed here. In any case, the traces of the Aryan group of people and behavioral research have become a manageable picture made out of puzzle stones. And once again, the formation of legends showed itself to be a helper in the search for the heirs of Atlantis.

Some linguists believe that the name Asia should be understood as the land of the Ases. The matching root from Sanskrit is called Ushas, in German dawn. This brings us back to Korea, whose real old name is Cho-sun , which means the land of dawn. After all, the Koreans also refer to their Aryan

origin. The symbol of the dawn is also rooted in Iran. The Viennese researcher Strzygowski, who developed extremely important cultural studies in the same direction, is of the opinion that Iran should be seen as the cradle of Aryan cultural development, but in his zeal overlooked the even older traces that came into Iran from abroad he symbolized the dawn as a supporting piece of cultural idiosyncrasy.

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The emotional origin of the dawn symbolism is undoubtedly due to the original unity of the primordial Aryans with nature. One has to visualize how the early man of the north saw the sun as a source of life, which every morning, as it rose on the horizon, kissed nature, which was resting at night, with its warming rays of light, and covered it with its fire-golden glow. This was also the time when the birds started their morning chirping and the animals moved, buds and flowers opened and their colorful beauty revealed, fog cleared, and when the sun rose in its morning reddish shine on cloudless days, she directed it brightening day. This natural spectacle of a great creation made the seeing experience of the northern man a silent prayer of self-internalization and a feeling of thanks in the beauty of existence. It is thus understandable how creative and believing man fervently experienced the holiness of dawn and subsequently symbolized it in his artistic work.

This Ur-Aryan experience was always carried along during the spreading hikes. It also took root in Iran, where the dawn performance images were preserved in the Mithra cult , where ancient religious traces from the megalithic period can be found. In other words, knowledge from the earliest days of the Aryan era that has been kept from the origin.

The Mithra Mysteries originate from the ancient light mysteries of the Atlantic North and can be seen dating back to the ninth millennium before the era. They reached Iran from the north across the Mediterranean and the northern regions, from where they continued to fertilize, if not create, the Indian mysteries. The associated symbolism is also flawlessly Atlantic-Nordic. The subsequent Zarathustra religion also derived from the Mithra cult . This changed to the two-pole conceptual religion of light and darkness, of good and evil. Ahura Mazda, the god of light, and Ahriman, the avestic Angro mainyu, the god of darkness, the "bad spirit" were born.

In Ahura Mazda, the Aryan light bearer appearance was retained. The counter-image of Ahriman as the god of

darkness is found, strangely enough, later in the Jewish image of Yahweh, which was portrayed as living in darkness, to which the demonic traits also remained.

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The older mysteries still saw a unity of insight and the pure spirituality of the divine. Therefore Ahura Mazda had to become the only God, as it corresponded to the Supreme Being of the Megalithic Original Religion. Ahriman remained the demon of the earthly realm. So the Aryan man should spiritualize the earth and lead the people to light heights, closer to Ahura Mazda and thereby overcome the spirit of evil, Ahriman. So here is the ancient concept of salvation that the ancient Aryans incorporated into their mysteries. Mithra thus became a balance between the contrast between light and dark, in which the first approaches of materialism were shown. Hence the search for oneness with the divine in the experience of the Mysteries, which should liberate man from material thinking. From this knowledge, the believing and knowing man finds Mithra in himself, as the last stage of a human perfection to the higher. In this way Mithra becomes the purified initiation to light and good for man. Mithra was considered a tamer of the forces of nature. Old reliefs depict him as a bull conqueror, surrounded by the symbols of the scorpion, the ant and the snake, the animals attributed to Ahriman. The dog, which also appears, however, symbol of immortality, also leads to the zodiac sign in the zodiac area, to the dog star Sirius, to the Sothis of the ancient Egyptians.

Thus the Mithra picture not only shows the downfall of the world-creative spirit of matter, but also represents the salvation from this material attachment with the return to the pure spirit. The degrees of mystery with their initiation rites introduced the concepts of the higher. For higher degrees there was a holy meal with bread and wine, which appeared in Germanic as a meal of gods and was later adopted by Christianity. In the Mithraic cult the pure form of the original religion was preserved in the representation of the mother's cave, as a prison of light during the course of the year, from which the rebirth takes place, as Herman Wirth emphasized in the history of the original religion. It is the primal mystery of the light from the north. The doctrine of soul migration and the rebirth of man is also part of the great mystery.

In old representations of Mithra you can still find stylized tree-of-life signs, double-ax pictures and the double trident of Poseidon, all of which are of ancient Nordic-Atlantic origin.

In the later course of development, the old Mithra cult gradually moved away from the original mysteries. In the Avesta the Zarathustra-

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He is already half-embodied in the teaching of the divine embodiment of light. It appears as a dawn with four white horses and also as an evening dawn. This is probably the oldest trace of the dawn depictions in the entire Aryan world view, which has emerged worldwide, and which has been so firmly established in Iran.

This picture of dawn as the correspondence of the rising light is also related to the cult of light of the Parsen, the still living adherents of the Zarathustra teaching. These Aryan parsiards guard the nocturnal hearth fire to keep the light on. This cult of light can also be found in the ancient Peruvians, with whom the sun maidens entertained the fire, just as the ancient Roman vestals did with the fire of Vesta. The path of the Mithra religion can be traced back to almost ten thousand years. She joined the top form of the primitive religion and returned to Europe on the detour via Asia Minor with Roman soldiers, where she began to gain a foothold. It had lost much of its original shape, but still retained the essentials. In the second century AD, the Roman Emperor Commodus was initiated into the Mithra Mysteries and the nobility followed his example. Other emperors followed, including Diocletian. It was not until the fourth century that the tragic decision was made: Christianity with the Yahweh who came out of the darkness replaced the light of Mithra.

No one can say today how the history of Europe would have been if a strong religion of light had survived. It is certain that the German people were spared a thirty-year war of faith and that the Saxon nobility would not have been slaughtered beforehand.

But let's continue to dawn, the hot trail of long Nordic-Atlantic hikes:

Buddhism also adopted the dawn image. The vision of Jeshin So-zu states that the Buddha ascends behind the mountains as dawn, accompanied by bodhisattvas. In Iran, the dawn is a symbol of redemption and paradise. From Iran one also knows the depiction of Jehannira, the daughter of the Shah Jehan, which is depicted on dawn clouds in paradise. In Indian and Tibetan miniature painting you can always find

the depictions of dawn, often in the form of pink clouds. The Japanese Tamamushi Shrine also shows a picture of Mount Meru, the Aryan World

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with sun and moon between morning red clouds and bird riders hovering above.

In the Rigveda V / 62 Crutavid sings: "You climb, o Varuna and Mitra, the golden-colored pit at dawn, which has a pillar of ore as it rises and sets ..." - And in Rigveda X / 15 it says: "Sitting in the lap of the red Ushas - dawn - creates wealth for the donating mortal, the sons of these forefathers - Pitris - gives goodness, and you should create strength ..."

An embodiment of dawn can also be found in Indian Amrita or Soma, in the humanization of fertility-giving heavenly cloud waters like Cri or Lakshmi.

Rose clouds can also be found on the Mithra relief. And it was a special surprise when initiates found out that the guiding principle of the dawn clouds also appears on a grave relief from Vienna in St. Stephen's Cathedral in 1568, with streaks of cloud under a keel arch and underneath a paradise landscape with a herd of cattle.

The area of use of the colors also allows interesting comparisons of traces. Of course, the colors red and yellow predominate in the dawn display. And now, to a further surprise, from a material collected by Herman Wirth and also by Strzygowski - to cite just one significant example - the image of the eight-fold circle of vision with the symbolic Atlantic colors of the cardinal direction and the seasons, predominantly in red and yellow. This applies not only to the Atlanteans, but also to the Americans. In addition to the Atlantic royal blue, red and yellow predominate throughout the Indo-European region. The sacred painting of Buddhism is also dominated by these colors, as can be seen in the mandalas.

The color of the dawn is thus the sign of the hope of redemption of the north and its mission in the beginning of the day. Seasonally it is also dawn to spring after the long winter night. Depth psychology finds that here the tendency to brood and dream lies in the twilight, the north's own mysticism. That relationship, which is also interpreted as enthusiasm for faith, to the subtle metaphysical realm, in the urge of the spirit to primal knowledge and to the last things ...

In a broader sense, this also results in the special soul

relationship to a world understood as romantic: to see everything ennobled and to get the best and most beautiful from everything! The Frenchman François Chateaubriand and the dreamy poet Wilhelm Wackenroder, born in Berlin in 1773, are among the earliest representatives of the emerging romantic image of life with a penchant for refinement and aesthetics. Wackenroder is also grateful for the revival of medieval folk poetry. He opened the door to the chain of retrospect relationships again.

The origin of the contemporary term 'romanticism' is derived from 'roman'. This in turn came about because in early medieval literature, stories and stories appeared predominantly in the Romance languages. So in the background of the word finding 'Roman' stands the root 'Rome'. For the German feeling in the area of the misleading word dependency of 'Rome' one should use the correct word 'Germantik' instead of 'Romantik'!

The misleading name that refers to Rome also includes the error about a Roman, Romanesque architectural style developed in Germany. Above all, one must also know how the break in Germanic cultural development caused by the Frank Emperor Karl created a void for a short time, which fortunately did not last long. Already around the year 900 the Germanic nature and sense of style emerged again in a new creation. Modern cultural historians, who retain and pass on the term 'Romanesque' architectural style without taking up cultural features, completely overlook the fact that there are few references to Roman models. The round arches of the so-called 'Romanesque' architectural style are nothing other than the reproduction of the old, ancient religious calendar arch symbols. Likewise, the many ornamental symbols and symbols, the imaginative stone figure, the knots and other patterns of purely Nordic, original Germanic origin.

The Nordic soul life with all its species-specific sensations comes from the north area and not from the Roman world. In his work "Pagan Imperialism", the Italian philosopher Julius Evola also attributes important building blocks of Roman culture to Nordic influences.

This inner German experience, to be understood as Germanic, with the special feelings towards all appearances of the universe and the secrets of metaphysics is reflected in

an idealistic worldview that is irreconcilably opposed to any materialism. Idealism and Germanism, these are the noble "diseases" of the north!

They can be found in the world of the northern man and make him vulnerable in his struggle for existence. They resemble the linden leaf that fell on Siegfried's shoulder and made him vulnerable when he lay in front of the fountain, the fountain of knowledge.

Without an instinct for idealism and a feeling of Germanism, the world would be meaningless and beautiful for the North people. And the dawn symbolic in the feeling in the north is the color of happiness, the new day, the new year, the color that shines for the man to do something new!

The dawn is firmly anchored in the Aryan world. - So Boreas, the god of the Norwind, son of a titan and the dawn, has been handed down in ancient Hellenism. Eos, the goddess of dawn, had her place in Olympus, in the reflection of Asgard.

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The northern man is a dreamer. He ponders nature and creation and is closely connected to it.

Nature also dreams ahead of her work. Here the bond closes with the bond to the deeper meaning of existence in union with the universe.

Already in ancient times it was said:

"Aurora jam spargit
polum Terris dies
dillabitur Lucis resultat
spiculum: Discendat
omne lubricum ..."

"Dawn already adorns the
pole The day descends to
earth, The ray of light flies
out and wipes out the dark
swaths."

But the past gives us much more from the cornucopia of what has been.

There can be no dogma for science. The increase in knowledge, insofar as it is all-embracing, also drew bold conclusions. The reference to the sun sons of Atlantis already tempted researchers to reach for the stars.

The well-known English scholar WJ Perry believes that there must be a close connection between the age of the gods and the solar dynasties. He writes: "... The conclusion seems to be inevitable that the various groups of sun sons scattered all over the world all came from the same sex ..."

And Tomas explains how historical events have been preserved in the ancient myths despite all the embellishments

made by the passage of time. According to this, civilized people coming from the sky or over the sea would have brought a ready culture to the people living in barbarism. He calls them the founders of the solar dynasty. It could have been the Atlantids.

Even if the age of space travel has dawned, you still have to stay with the earthly conditions. It seems too early to assume a connection from space to include it. This would also not fundamentally change what is there.

Pudor, looking far ahead, said that one should stop prejudice, including the fact that Asia is only a part of the world inhabited by Mongols and Semites, while the evidence that shows how all of Asia once was from the west to the east and north is increasing to the south of the Nordic peoples, mainly Germanic race, from which Atlantis was settled and colonized from the great peoples cradle and that the Indian and Sino-Japanese culture was also of Nordic origin. Traces that have been blurred for millennia have recently come to light again. This is what an ancient tribe in Iran called Arii. So undoubtedly a sedentary group from the Gothic trains. Their settlement area was named Airan, from which Eran and later Iran emerged. In Sanskrit from India, the term Arya literally means 'the noble race'.

Iran has long played a leading role as a cultural center in Asia. Strzygowski calls the country the Hellas of Asia. For India, Iran is the suburb of the Aryan race before immigration to the Indian peninsula. So the origin of the Devanagari script goes back to the older days of Iran. The peculiarity of this Indian script, to put the letters on a cross frame, comes from this early period when there were birches in India and beyond the Hindu Kush, which now no longer have any forest stands. People used to write on birch bark by lining up the characters on the natural transverse lines of the inner parts of the bark. Another pebble for the great puzzle panorama of Aryan culture preparation.

In Iran there is also one of the largest stone circles, dating from the megalithic period. This huge facility was found near Darab by the Englishman Sir William Ouseley, but has never been duly mentioned. Ignored by science, she is sleeping in a sleeping beauty. For the same

Coming from the original period, GN Roerich found the 'lonely stone' in the Tibetan highlands, which resembles the menhirs in Carnac, Brittany. This megalithic monument is located about thirty miles south of the large lake of Pang-gong

tsho-cha and shows eighteen upright stone slabs, forming a circular circle.

Russian science has also intervened in its Siberian area. Here the Russian Okladnikow found bird motifs, among which a perfect swan sign can be seen. Petroglyphs found on the Ussuri River resemble ancient European ones.

In the Amur region he found funeral homes with the Ultschen, who belong to the Tungus language group, which have crossed gables with stylized swan symbols, as can still be found on the farmers' cottages in the Frisian settlement area. Russian research suggests that there will be some more surprising discoveries and findings, so these results will only have to be used accordingly.

The scientist Tomas found a magazine from earlier Russian works, which in 1903 published an article in the sheet of the Russian Geographical Society of Korolenko. In it, Korolenko reported on the legend of the Kingdom of Bjelowodje, a land of white water or land of the White Mountains. To this end, another essay by Bjelosljudow appeared in the Geographical Society of West Siberia in 1906, on the history of Bjelowodje, also known as Bjelogorje. This is the site of northern Shambala in the area of the legendary White Island mentioned earlier. It must also be mentioned that the name Shambala also appears on an old map printed in Antwerp in the 17th century.

The legends and traditions that go back to the times of the great disasters are also widespread throughout Asia. Shortly after the First World War, the Pole Ossendowski learned from the Mongol prince Chultun Beyli that there were once two continents, one in the east and one in the west. Both would have sunk in silence and in the Atlantic Ocean.

Roerich, missionaries and other experts on Asia report on the remains of traces that white people still live in remote valleys and caves in the Himalayas and would lead an off-site existence. Ossendowski, award winner of the Academie Francaise, shared an experience from Mongolia: According to a report by a large Mongolian lama, Prince Chul-

do Beyli, a prehistoric part of the Aggarthi family, who can save from the Great Catastrophe and came to the highlands. From this Asgard-Aggarthi came the Aes , with them the family of the sun sons.

According to Roerich, there have been strange encounters in the Karakoram Mountains several times, as large white people have emerged from hidden caves, who have also helped travelers several times. So the Mongols didn't lie here. They also pointed out that there are still white people in the

Gobi who, on a case-by-case basis, pay for encounters with old coins that the Mongols would hide for unknown reasons. Tomas received identical reports.

And finally, the well-known Tibet researcher Alexandra David-Neel wrote that according to those who know, there is somewhere in the wild mountains of the Chinghai province an "apartment of the gods".

Archaeologically, numerous traces of civilization with an age of eight thousand years were found in the southern part of the Turkmen desert, near Kara-Kum and in the mountains of Poket Dag, after the Iranian border. City remains from about three thousand years before the era with streets, squares and temples. And then even step pyramids around two thousand BC. The book by CP Skrine "Chinese Central-Asia" points out how there was once an exceptionally strong sandstorm in the Turkestan area, including the Gobi, which completely buried towns and settlements. Skrine was unable to provide any information about the triggering of the extraordinarily violent event. The "White City" and others have since been buried under the Gobi dunes.

Andrew Tomas cites Roerich's statements as further witnesses who argue for the presence of Shambala. In the early 1930s, the Chinese Dr. Lao-Tsin wrote an article in a Shanghai newspaper about his travel experiences in Central Asia. The mention of a tower of Shambala that Lao-Tsin would have seen catches the eye. He would also have met people whom he had to promise not to give any further details. It is supposed to be an outpost. He also received information from the former sea in the Gobi and the "White Island".

But it goes even further: when the first Jesuits after Mittela-

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They came, among them Father Etienne Casella, they learned of a secret place, called Xamballa in their report. After them came further clues, such as from the Russian colonel and researcher NM Prjewalski and then from Dr. AH Franke. They were unable to obtain precise geographical information because all of the respondents were silent. Tibetan texts translated by the German professor Grünwedel also provided interesting information, but left out precise location information.

A remark by Tomas is remarkable: "The origin of the unknown communities - the knowing Mahatmas - is lost in the

darkness of the past. In all likelihood, it was people of a higher level of development who ordered the men of the "Good Law" to leave Atlantis. Here the French scholar alludes to the English translation of the Mahatma Letters by Mahatma Koot Humi, published in London in 1948. Accordingly, old writings and achievements from the glory days of Atlantis were still kept in secret colonies. Whatever the real situation may be, skeptics will not be able to avoid listening to the sentence: There is always something about such things ...

The recognized CG Jung wrote that certain cosmic memories had propagated through countless generations and still influenced people's dreams. After all, the fall of Atlantis was also a cosmic catastrophe. However, because there are always doubters, one should not overlook an in-depth look at Saurat. He said: "Because a fact belongs to the legend, is it therefore untrue? - On the contrary: It seems reasonable to me to accept those things as realities that the development of the myths we have examined assigns a constant duration." - And then Saurat formulated a bold sentence as a seeker for primal knowledge: "The impulses from which all ideas about Atlantis - from Plato to Hörbiger - are borne testify to people's desire to become gods ..." One has to do this in depth psychology understand that only in a good and mature race can there be an idealism-driven urge to ascend, to become closer to God. Pushing the good guys to Goth.

Denis Saurat is considered a heretic in science. He goes on to say that he is paying close attention to the precise information given by the scientists,

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but also believe in hints from the esoteric, who would not have drawn their knowledge from their fingers. He also claims that he is able to confirm the existence of large secret libraries in southern Mongolia and in the far northwest of China. Large collections of books have been hidden in caves to protect them from pillaging Mongols. At the beginning of our century, Paul Pelliot found some of these bricked-up caves that were abandoned by monks and were no longer protected. The finds date back to the thirteenth century. The books, written in several languages, were saved by Pelliot. Some of the finds have not yet been deciphered.

More than two centuries ago, missionaries in India found boards with astronomical calculations that were examined by the scientifically educated mayor of Paris, Bailly. That was in

1778. Bailly found that these calculations could not possibly have been made in India. The numbers were only correct after test attempts, if one used the 49th degree north latitude. As a result, Bailly concluded, the Brahmins had received the tablets they owned from outside. The Brahmins referred to them of Atlantic origin, which Bailly seemed quite credible. These tablets came to India from the Gobi area . Bailly was dragged to the guillotine by the Jacobins in Paris in 1793 and beheaded!

There is also a notable name connection between Skandzia and India in the Indian region. In the ancient Indian Puratana Sastra it is called Yodha, a prince from the Himawath plateau - meant the Himalayas, - would have gone against the sunny city of Aggartha with an army and conquered it in three days. The Brahmins came with a new host and conquered the city of the sun. They hit Yodha and persecuted him. He escaped and left an empty home as he retired to his brother Skanda north. Unfortunately, there is no further explanation about this conflict between two Aryan groups who were fighting for the possession of Aggartha.

Proof of presence of the Goths in India was provided by two archaeologists, the Englishman J. Burgess and the Indian Bhagwanlal Indraji. Using inscriptions, they found that Goths were still present in India in the second century AD, and they were found in temple caves

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from Junnar, in the western part of India. The inscriptions were in Prakrit, the successor language of Sanskrit and read: "Cilarasa galāna bhojanamtapo deydharma saghe", in German: gift of a refectory to the community of Cilza by the Gatas. And a second: "Irilasa gatāna deyadhaa be podhijo." Translated: "Donation of two cisterns for Irila from the Gatas."

Irila or Erila as well as Zitas were the names of two Goths, who are named on the inscription Gatas and recorded by name, who gave gifts in Junnar. In 1937, Otto Fiebiger listed this document in the "Collection of Inscriptions on the History of the Eastern Germans".

The remaining connection with Scandinavia-Skandzia was confirmed by a well-known but quickly forgotten article in the newspaper "Das Kleine Volksblatt", Vienna, in 1956, when an excavation in Sweden found a 5th-century Buddha figure .

With the above information, the Asian region is somewhat illuminated.

A classic source of history about the origin of the Goths and the migration of their parts to the European area south of the Alps comes from the monk and later bishop of Ravenna at the time of the Totila Gothic king, Jordanes. Written in 555 according to the era, he recorded the origin of the Goths and their deeds in his book "De origine actibusque Getarum". The work "Origo Gothica" by the monk Cassiodorus, a counselor of Theodoric the Great, was already known and used by the Jordanes with further details. But this work is lost.

According to the Jordan, a Gothic revival began in the younger Iron Age, the so-called La Tene period, around 400 before the era. Three hundred years later they were sitting in the delta of the Vistula and around 238 according to the era on the coasts of the Black Sea. Around a hundred years later, around the middle of the 3rd century, they spread to Asia Minor. Science does not want to follow this uniformly, but with regard to Romania and India, many corrections have been made recently that confirm old sources again.

In any case, Jordanes' reference to the early home in Arctic waters is important, referring to ancient geographers. Then he goes on to say that the Goths came from Skandzia. Understandably, Jordanes was able to

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At that time, the known world view did not find any reference to Atlantis, since he was also unlikely to have known the ancient Greek and Egyptian sources. But it is interesting to note that the island of Gotland was formerly called Gutland and confirmed that the importance of Goten was good.

This is how the origin of the Amaler Goths was discovered from the east side of the Dnieper. Other ethnic and warrior groups had also joined them. The Romans spoke of four-nation troops, with the Scythians also being considered Goths. The reference to Skandzia was known. There, it was said, was a people's workshop or a woman giving birth to Sami, from where the Amalians came .

In the records of the chroniclers it says literally: "Officina gentium aut certe vagina nationum". Tacitus called the Goths Gutons and thus joined the chain Gutäer, Gutonen. And in the Jordanes report , the Gothic ancestors are even listed as demigods, which corresponds to the Jetten.

The name of the Goths also appears in the runes on a chain of the Pietrosa treasure, buried in the 4th century AD and found again in the 19th century. The name was Gutanen here too. Again and again you come across the trail of the Goten-Gutanen and thus back to the Gutäer in the Sumer area.

From the Carpathians to Gibraltar and from the Don to the Loire, the Goths' empire extended in the 4th to 5th centuries after the turn of the times. Gothic kings ruled in Toulouse and Toledo. "The most civilized of all peoples," says an old report. Regarding her origin, Eric Oxenstierna believes that this riddle is one of the cornerstones of history. Oxenstierna just didn't know the Atlantis root. On the other hand, de Sede found traces not only in Scandinavia, but also in the Pamir. They are, he said, by no means undefeated ruffians and ruffians, but warlike intellectuals. He also found that they considered themselves to be descendants of gods, which is complementary to other evidence. When they stepped out of history, they left behind a building style that perpetuated their name, which is one of the most beautiful in the world and left an enormous abundance of esoteric signs in and on their buildings. Gobinea, Grillot de Givry, Fulanelli, Ambelain, Canseliet and others puzzled over these. Everything is encrypted and mysterious. The old knowledge is handed down to only a few.

The traditions are therefore more numerous than commonly

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is taken. Herodotus had already referred to the Goths and called them the Aryan tribe, who would have come from the Pamir, Turkmenistan and Iran. He did not know the actual place of origin further back.

And here again the Frenchman de Sede, who found an astonishing correspondence with the name of the Parthian god Mithras and the Icelandic Asen Maituras, meaning Maitur-As, translated as 'the excellent Ase'.

Mithras was born in Iran and spread across Asia Minor, throughout the Roman Empire. He became the symbol of the 'sol invictus', the invincible sun.

With Mithras as Parthian god you have to know that the name Parthian is a Sanskrit word and also means Aryans.

Written witnesses to the end-time religion of the Goths in the time of the spreading Christianity in connection with the Edda traditions can be found in a strange and little known example on pictures of a manuscript of the apocalypse of Saint Amandus. In one of these drawings, in the middle of a circle, one sees the chained Wolf Fenrir as an illustration of the Johannes Passage, where the old sky gives way to a new one. Interestingly, other pictures show the Ases, Goddesses and Asinius.

There is also a representation of a donkey. But this does not come from a Gothic-Latin pun Ase-Asinius-Asinus or from a

Gothic-Occitan pun Ase-ase, but because the remaining Goths converted to Christianity melted the old gods into the figure of the son whom they had to worship, without him to acknowledge.

This is where knowledge from the Middle Stone Age comes into play, when the Blessed Mother was worshiped as Esa and the Son of God as Esus with the iron beard ax was remembered until Roman times, mainly in the ancient Italian traditions and among Gallic tribes. So came the explanation of the curiousness of the donkey head figure from the old Heilbringer myth of the high religion of the megalithic period.

De Sede rightly thinks that the first Christians and their contemporaries saw the Nazarene Jesus as a donkey god. A terracotta figure was found in Syria, showing the Christian son of God with donkey ears and a gospel under his arm. In 1857, a drawing from the 3rd century was found near a chapel of St. Anastasia in Rome.

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if Jesus shows with a donkey's head on the cross. A related text reads: "Alexamenos adores his God".

At that time, the Christians in Rome were often referred to as "asinarii". The importance of the connection with the donkey is continued by the fact that it was also a donkey that warmed little Jesus in the crib, carried him to Egypt as a child and carried him upside down to the Passover in Jerusalem. Christian apologists believed that the donkey's back had double stripes in the shape of a cross.

The Visigoths actually saw Asens after their submission to Christianity in the Asinarii. This similarity in words was the temptation to bend.

In the Middle Ages, according to a transcript by Pierre de Corbeil, who was Archbishop of Sens from 1194 to 1212, there was a real donkey mass at which the faithful shouted "Hinan" after the ecclesiastical introduction, the Kyrie and the credo for the donkey, which corresponds to the current laaah.

But only a few initiates knew how the donkey mass and the apotheosis, as a festival of the madmen, was in fact the veneration of Argot, the art goth, Gothic art.

In the overall history of the Germanic North people, three main groups emerged, which were dealt with in an extensive work by Reinerth. This group of three is divided by him and other early historians as Ingväonen, Istväonen and Irminonen, also Semnonen. And here it is significant that the name Istväonen means the resurrected from the ancestral realm. It makes sense to associate this designation with a

previous catastrophe. The resurrected, in this case, are the survivors of the Atlantic ancestry. In the case of the Irminons, the name means: those derived from the ancestral origin of the sun lord. The name Irminonen is therefore more trend-setting than the term Semnonen. Those who come from the sun lord are the sun sons. And finally the Ingväonen: the ones that have remained from the ephemeral. They included the western parts of the Germans, including the Frisians.

These three together form the Holy Trinity, the deeper meaning of which has been preserved in Nordic thinking. Their origin is attributed to the three sons of Mannus, whose father was the forefather Tuisko. This is to be equated with the Supreme Being from the original religion

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Original religion story of Wirths. He was still above the Germanic sky of the early succession and was considered the master of creation and creation of the sun. His sign was the Tyr rune. And from the primeval being, the Mannus children received their strength and the mother water from the mother well, as well as through them the language, the knowledge and the writing to impart knowledge.

This tuisko is also the tuisto, the twisto, i.e. twice and as such the lord of life and death, the lord of the upper and lower world.

From the diversion from Tuisko came the old Saxon thi-od, thi-uda and afterwards thiu-disk, ie German. In Old Irish the tu-ath can be found again from the original and thus one is again with the Thuata, the people from God's breath and in the subsequent chain with the Thiudisks, the Germans, as previously stated. This is how the Aryan light carriers and brothers coming from the Tiu lightbringer are explained.

Today it is no longer possible to draw geographical or racial boundaries, but the spiritual and bloody parts of the inheritance still exist.

The western half of the earth also has numerous old traces, starting from Europe. A short, by no means exhaustive outline can illustrate this. It was Schliemann who had an eye on the West as a trace area for Atlantis, but was unable to find anything due to his premature death. And his grandson was missing. At the beginning of the second half of the 20th century, the French scholar Marcel Homet came on the scene. He summarized two Brazilian expeditions with their results in his book "The Sons of the Sun".

He came across the northern Amazon region, which was archaeologically still new territory. Here he found - as he emphasized - traces and evidence of the Atlantids in South America. At the mouth of the Amazon is the large island of Marajö, which is as large as Switzerland. Several researchers have already found rune stones and rock signs here. Homet also describes the archaeological sections from there in the Pascoval Museum as evidence of Atlantic settlement traces. Similar to Troy, elsewhere in South America and the Mediterranean countries.

By way of comparison, he describes what different materials the builders of Troy carried with them. And they had one thing in common with the relatives living in the west: they made sickles

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Bronze or iron, stone tools, and carved or engraved matching symbols or ideograms on all objects of the same shape.

And then Homet discovers fascinating archaeological finds that match worldwide: For example, a chain of funeral urns, the shapes and symbols of which are the same from Scandinavia to South America and from the east to India. The artistic forms of expression of handicrafts also show agreement, be they from Thebes or Marajo. Millennia-old pictures also show four -masted barques in the Amazon region, large ships that are correct for prehistoric times and are called Cara-Mequere by the natives in their old Tupi-Guarani dialect . And surprisingly, pictures from Crete represent the same barks, and the traditional name is Cara-Mequera. - A drain for skeptics!

Homet calculated a minimum age of three thousand years and assumes the years 4,500 to 3,500 before the era as an epoch. This is much later than the catastrophe of Greater Atlantis, but it proves the continued conservation of culture. Because the urn finds are of Atlantic origin.

In addition, Homet found out the equally worldwide chain of stool burials, which he attributes to the same origin. And at the same time, the equally extensive appearance of the swastika sign, the swastika, which is one of the oldest ideograms as a sun wheel. He next dealt with the scattering of the pyramid structures and came to the same view as Donelly at the beginning of this century, namely of the Atlantic origin. Then he made another comparison chain, in which he found the distribution of the same profile statues, goatee representations among the Sumerians, ancient Egyptians,

Incās, North Atlantic, eagle-nosed faces with the Cromāgnons and later also among the Sumerians, Egyptians, Etruscans, Berbers and various Indian groups. Then with temple buildings with five or seven terraces - sacred numbers - again with the Sumerians, ancient Egyptians, Berbers, in Central America and in the Peruvian pre-Inca period.

In addition, there is now the French scholar Pierre Honore. In his book publication "I found the white god" he also dealt with the Atlantic legacy. He lists examples from America, including one

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pointed bearded statue of God made of stone in the Guatemalan Copān and pictures of pointed bearded whites in Chichen-Itza in Yucatan. Eagle-nosed sculptures in the Bolivian Altiplano and elsewhere. Then he shows examples from the gold mask death cult, including the golden Agamemnon mask, a gold mask on the Kerch peninsula, that of the Tut-Anch-Amon and finally the royal mummies of ancient Indian cultures.

Ethnological traces were found in Louis Jolliet in Labrador as early as the 16th century, when he came across white Eskimos, whose white skin and beard were surprising. At the end of the 16th and beginning of the 17th century, the Frenchman Brouage again confirmed the presence of white Eskimos. At the same time, the Canada researcher de Champlain came across white Indians who were based in the west of the Great Lakes.

In the area of the Burke Canal , Vancouver spotted natives with pure Northern European features. The white natives on the northwest American coast were then also confirmed by researchers Le Perouse, Maurrel, Merares, Marchand and others. The Europeans exploring the country, however, were wide-eyed when they not only encountered white Indians on the Canadian Pacific coast, but also saw their war canoes, which had a resembling resemblance to the Viking ships.

On the mainland of North America, the white Indian tribe of the mandans was discovered, which later perished on the introduced smallpox disease. And around the middle of this century, the well-known American ethnologist Hyatt Verill named the names of Dampire, Ringrose, Esquemeling and others, who also described the Le Panis and neighboring tribes as whites with blond hair and blue eyes. Then there are rumors about white Indians in the Darien area on the Isthmus of Panama, the confirmation of which is still pending.

In South America, the Englishman Fawcett in the Sierra Purima in Alto Xingü came across white Indians with red hair and blue eyes. Strangely enough, none of these references can be found in modern ethnology. The professional community is visibly afraid of the past and the unrelated connections.

Nevertheless, it cannot avoid facts. After all, archeology has the ambition to come up with new finds. Nothing disappears here.

So there is one among the treasures of preserved inscriptions

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Transcript of Prince Ixtilchochitl, which reads: "On the day of Chicunahui Tochli a white child with very beautiful blond hair was found in the mountains. It was brought to the palace, where the last Toltec king Topilzin decided that the find was of poor importance be."

Of particular importance is a message from the Spaniard Pizarro about Peru, who portrayed the Inca nobility with white skin and blond hair. He said literally: 'hair like wheat'. For the native Peruvians, white people were considered children of the god of heaven.

The French-Argentinian scholar Jacques de Mahieu made a very important contribution to clarifying this. His research in South America uncovered a broad trace of white cultural influence and a past Viking empire in the Tiahuanaco area. In his publications, he showed mummies with straw-blond heads. We still have to come back to Mahieu.

The American continent has undoubtedly experienced decisive white cultural influences. Hardly any more detectable early Atlantic, after the migration from the lost paradise in the north, later significant Atlantic and then by further waves of post-Atlantic North people.

One of these other waves was captured by Professor de Mahieu in a large dramatic historical picture. Before and around the turn of the millennium according to the era, North Americans came to South America and founded a large Viking empire. The results of de Mahieu's research will be reported later.

Now the great show of the Atlantean and Goth walks has closed. They meant a tremendous break in the changing history of the past for the whole world. The tracks of the light bearers are visible again in the dark.

Here they are just a streamlined summary of an even larger, already existing wealth of materials. This short version

is only intended to raise awareness of the past and to awaken a sense of an obligation to the present and the future. So that the proud and wonderful legacy handed over to the Germans does not perish! - "

The professor's voice grew quieter: "The lecture still needs to be continued. This evening was not enough to bring everything. There is still a lot of time and faith.

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To deal with upheaval in Germany. This continuation is extremely necessary as a conclusion to the previous one. I will be available again in a week! - "

VIII.
SOFT FOG

"Yes! I know where I come from! Unsaturated, like the flame, I glow and consume myself. Everything I can grasp, coal everything I leave: I am certainly a flame!"

Friedrich Nietzsche

On Monday after Professor Hainz's lecture, Professor Höhne's school class began discussing the Saturday meeting before the lesson started. The crisscross of questions and evaluations caused a loud start of the week. The noise only stopped when the Latin professor Kern entered the room a few minutes late and opened his hour. To his secret surprise, he noted with satisfaction that the students' sympathy that morning was exemplary.

Höhne came in the second hour. Nothing was said about the previous evening of lectures. The teacher remained objectively with the school subject. Only when he paced up and down the classroom did he suddenly stop in front of Meier's place: "How is your affair with the school? -" The student's depressed expression had struck him.

"Unchanged, Professor," replied Meier quietly. "My father remains stubborn."

"Hm, hm." made mockery. He noticed how the whole class looked at him intently. Jerking himself up, he said: "I promised you that I would speak to your father. Is he home late this afternoon? -"

Meier nodded. "From 5 p.m., Professor! - And he doesn't go away because he wants to watch a TV crime thriller ."

The class laughed.

"Then I will come with you today when our sports afternoon is over. I will try to help you. We all owe it to you! "

When the sports lessons were over in the afternoon and the

When students stepped onto the street, Hohnes' car was already waiting. The professor stuck his head out of the side window of the vehicle and beckoned to Meier. "Come on, Meier, get in! -"

Meier hesitated a little.

"Come come!" urged Hühne. "Now let's get this over with! " With his right hand he opened the passenger door and let Meier get on.

A cluster of students had formed in front of the car. When the professor drove off, the students began to wave and some clapped.

"Isn't that nice," said Hühne, "when you've got a whole class behind you? -" He shifted the gear and asked Meier to show him the way.

When they were standing in front of Meier's apartment a little later, the latter rang the professor instead of opening the door. After a while you heard shuffling steps approach, a snap sound followed, and in the opening door stood a tired-looking man who opened his eyes in astonishment.

"I came with my class board, father," said Meier. "He wants to talk to you about going to school!"

Meier's father looked concerned. Not quite friendly, he opened the entrance and grunted: "If it's because of the damn school, I know little reason to talk about it ..."

The professor was not put off by the unfriendly reception. "I will not take up much of your time, Mr. Meier! - But I would like to give you an opinion on your decision to take your son out of school."

"Come on," replied old Meier. He gave his son an unwilling look.

He assigned a seat to the guest in the room. The chair wobbled slightly and Hühne sat down carefully. Everything around him was old and neglected. The professor recalled hearing that Meier's mother was suffering and spent more time in the hospital than at home. This was probably one of the reasons for the father's discontent, who could not quite cope with housekeeping.

Since old Meier was silent and was waiting for a salutation, Hühne started: "Herr Meier! - I found out through your son's classmates that you wanted to take him out of school. Are you serious? -"

Meier's father showed a grim expression. "Why are you asking me about this? - Isn't that a family thing? -"

"Of course you can see it that way," Höhne replied bindingly. "But from the point of view of the school - and there is also another view - it is very regretted if talented or at least hardworking students drop out of their studies shortly before reaching a school goal. So my visit relates to the well-being of your son, who has held up very well in our school for many years now and is about to graduate. And in a very special case he has ... "

The old Meier was now looking angry. He interrupted the professor abruptly: "I saw that my son learned at school from the series of grades. But when you point out you forget that learning costs money while work brings in money."

"You interrupted me first, Mr. Meier! - I wasn't that far with my explanations. Of course, I also thought about it in this direction ..."

Meier's father cut off the professor's words again. "It's not just about money. There are other reasons too. After all, we are a working-class family and my son can also earn a living as a worker. Is that bad? -"

Höhne looked serious. "Mr. Meier! - There can be no question of bad. Honest work is a matter for every nobleman.

You alluded to the costs earlier. But so far you have been able to help your son to study with your hands and you should be proud of that. Of course there is currently a move away from elite education and thus an unhealthy flood of academics, which is also technically unsettling. But it doesn't stay that way. And the really hard-working will always find their place in life! And as for her son, he will not only finish school, but also master his future. And you must not stand in the way of this future. And if you don't want to cover the cost of further studies, we will find a way to help your son at school. The social status doesn't matter at all! "

The old Meier looked dismissive. "I can still pay for school myself if necessary. But there is still

Something: My son changes his previous views and thus alienates his family. I have long noticed that this is due to the way he deals with his classmates. "

"Young people often think differently from the old," Hühne explained carefully. "There is also room for thought in the game of time. As far as your criticism is concerned, many parents have problems with the offspring. They are not alone. But remember that thinking must always be free. Only principles must not be overlooked will."

"What do you mean by principles?" asked Meier's father.

"Principles are the starting points of thought! - They are Approaches that also help form the character. They are on the moral as well as the political level. "

"And what principles cannot be ignored?" asked the old Meier.

"The principles of decency! -" Hühne smiled slightly. "This is the first guide to life. Everything should go according to that."

Meier's father waved his hand away. "What's decent today? - Nowadays you have to be careful everywhere like a watchdog so you don't get duped anywhere," he growled. "I'm just expecting political principles!"

"So, do you expect such? - In today's politics? -"

The professor leaned forward slightly: "Nowhere can I find principles. Such principles can only be found with idealistic goals, because those are measured by ethical standards. In materialism from now on, instead of principles, there are only goals that are accompanied by a trained selfishness And in a society that has lost all measure of the principles of decency and thus let them go overboard, robber baron customs will take hold. How can a society still keep principles if every single member is ruthlessly for their own benefit is considered? - Materialism has no real principles! - "

Old Meier narrowed his eyes: "If you deny the materialistic view of the world, are you also against socialism? -"

Now it was Hühne who showed rejection. "I came to you as a schoolboy and cannot comment on your question."

"You have entered my room and are my guest!" gave me

first father, getting a little friendlier. "Not you, but I broached the subject. You can still take your view!"

The professor smiled again: "That is democratic! - With the freedom to express your opinion, you give democracy principles that it only pretends to be in today's reality. - But to your question: What kind of socialism do you mean? - There are basically two socialisms, one that is deed and one that is a prisoner of an ideology. If you mean socialism of deed, you

will find a sponsor with me, which is nothing more than confession and action in a national community. There is a simple sentence here: One for all and all for one! - Here there is security and security in a community committed to each other. That should probably be basically what you mean by socialism. - For me it is the same in thinking, only the simple German word "community" is enough for me! - For community thinking you do not need an ideology, but only the recognition of the reason for being obligations. The foreign word Socialism, however, forced into the straitjacket of social change experiments aimed against nature and separate from the mature form of life and history, then this foreign word socialism is only a cloak for ulterior objectives of knowing prayer leader. "

The old Meier looked at the professor with astonishment. "That sounds simple and you don't need to talk much more about it. I understand what you mean. And how do you explain materialism? -"

"He is hostile to nature!" Höhne replied hard. "He takes away the warmth of the soul from the soul and destroys the higher self. - He also destroys nature and makes it the battlefield of capitalist attempts and planning. He destroys any feeling for a real community. Ideologically, he is anti-capitalist, but in reality it is as well capitalist like the apparent contradiction. It is always for profit and skips ethics and morals. It annihilates community thinking and can only be found in self-interest groups state or private. Only the form is different. In the top area there is always only one group of super-capitalists and far

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In the shadow of day-to-day existence, a large, gray and faceless mass remains, whose materialistic hopes melt away like shadows. Temporary, apparent wealth does not exist. The mirror images disappear and with them also the human consciousness and the bond to the soul. Materialism is the way to the termite state! - "

The old Meier's face showed astonishment. You could see that he swallowed what he heard like a bitter pill. After a short while he said: "Do you also make these explanations at school? -"

"No!" offset heights sharply. "This is my personal explanation you asked me about."

"Thank you," returned old Meier, conciliatory. "So far I've only seen these things from a dogma." He now showed a brooding expression. "It could be as you say it. But with that all my youth ideals go to hell. - It would be an end point to the many disappointments I have experienced. - I have long noticed that, for example, the union representatives are the capitalists of Time and time again and again to tickle a little more wages for the workers, to put on a self-conscious expression, but to have nothing else to do. They are a class spared from any work. That has long been a problem for me Works council leaders are also exempt from any work and are paid to sit around, occasionally trumpeting like an elephant to show that they are there or playing consolation pastors if necessary. We workers row the boats in which the others ride along ... "His eyes showed bitterness.

"You are an honest man," said Hühne. "You have a clear head! - Your son also has good dispositions and his previous and following school knowledge will promote them. You yourself are proof that a worker can think as well as other people. And you learn to think in the Schools!"

Meier's father looked at the professor somewhat obliquely, but his features remained good-natured. He showed some embarrassment by first plucking his right ear, then rubbing his chin and finally stroking his hair. Then he said suddenly: "Keep my son in school, Professor! - I will cover the costs. -"

Hühne got up. "Thank you for your decision, Mr. Meier! - I take my hat off to you." To his student

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He added: "I congratulate you on your father, who did not resent my views and gave me the way to stay at school! - Thank him by continuing to be a model student!"

Meier's face was almost transfigured. He looked at his teacher and swallowed awkwardly because he couldn't find the right words.

"It's all right," said Hühne, who knew every move of his students. And turned to his father, he added: "No offense, because of the free exchange of views!"

"We only represented our views," replied old Meier almost warmly. He had given up his initial reluctance and held out his hand. "You only said a few things that have bothered me for a long time anyway. Your indication that workers can think independently will make me see my environment more critically than before."

"Free people, free speech," laughed Hühne. "You see, basically everyone wants the same thing, namely peace, contentment and a little bit of luck. Only they are at odds with each other about the way to this goal. So the way to rest is very restless." He pressed the host's hand in goodbye.

"Strange, but true," the old Meier nodded.

Meier-Teddy was already standing in front of the apartment door and eagerly opened it while the father gave the escort.

Another short shake of hands, then the professor left the house.

Now the trendy lecture evening had come again, which was to bring Professor Hainz's next lecture. The large room was full, as there were also some students from other classes. The cross-connections among the students could not be prevented. Zeller had trouble getting emergency seats.

Otherwise everything was as before. When the three men, Hühne, Hainz and Eyken appeared, they were greeted with continued applause.

When Wulff had completed his introductory greeting, he left the speaker table to the lecturer.

Now Professor Hainz removed a bundle of paper with notes from his leather folder, the order of which he quickly checked again.

"This time I will be from a series of transcripts and

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Must quote sources ", he started the lecture. Then he looked around again and started:

"The strangest thing in the whole history described so far is that the sun sons of Atlantis brought light and culture, but always got into times of disaster. Despite horrific losses, they never went under completely and the survivors have always mastered their fate with the beginning of new ones. Wherever a trunk or branch broke, rice grew.

In the end it was the 'bad time' that broke out over the Atlantean descendants. Information about this can be found in the Ura Linda Chronicle. This chronicle is actually more of a summary of reports. The well-known researcher Edmung Kiß countered doubts from the field of science that their means and knowledge were not sufficient to bring a temporal order into this collection and to confirm the oldest traditions by comparative research.

Up to now it has always been the case that all traces of the oldest past had been destroyed. When Alexander the Great

burned the Avesta manuscripts, he undoubtedly destroyed evidence of the oldest traditions from the north. Likewise, the Chinese emperor Shi Huang-ti destroyed ancient literature, followed later by the Roman church, which destroyed everything Germanic attainable. Then it was the Spaniards, accompanied by the porters, who threw all the pictures of the Toltecs, Aztecs and Maya into the fire and also removed traces of Atlantis and early times in their blind zeal for the faith of posterity.

When the Ura Linda Chronicle surprisingly appeared in this century, people hurried to explain it as a fake. The surviving traditions in this collection go back to the third millennium before the turn of the times. These Atlantic-Frisian contributions to history are just as testimony as the still existing sources of the non-European areas and the ancient Mediterranean world.

Finally, the ancient Irish Leabhar Gabhāle, the "Book of Immigrants", of ancient Gaelic origin was preserved in the Irish area. It is the mythological story of Ireland's first population, the Fir Bolgs, the Fir Dommann and the Gaileoin. They were followed on the foot by the Thua people, looking for new living quarters. They defeated in battle

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at Mag Tuireadh the settled Fir Bolgs. The winning king lost his right hand, which is said to have been replaced by an artful silver structure that was articulated. Accordingly, the skill and healing arts were already at a high level. At this time there were still remains of Fomorians, the fomöir, who still belonged to the giants. After some fighting with the Thua people, they left Ireland after three of their kings had been killed. It is said that they then returned to another country called Mag Mell, the land of joy. In mythology, it also appears as Avallon, land of apple trees. The apple trees always play a major role in land references. Both the Thuata and the Fomorians came from the original Atlantic home.

Traditions are still present in the older Edda. Unfortunately only in a shortened form. The references to the past can be found in the first song of the Wölva.

You have to be cool about these things. It is by no means only the hereditary instincts that are involved in these examinations and tests. Above all, one must be free of prejudices that are deliberately set in the direction of erasing history.

The well-known cultural historian from the first third of our century, Strzigowski from the University of Vienna, had noticed that earlier historical events in the south of the Old World were recorded somewhat earlier, while the north only began to write more extensively later. Strzigowski explains this by saying that this development, which was disadvantageous for the north, was due to the better living conditions in the southern areas, which he described as development greenhouses.

The more rapidly changing events and balance of power pushed for records and followed the written intellectual life. In the north, on the other hand, traditions and intellectual life were more closely connected to the national life and, from generation to generation, were remembered more and more in the clans as oral treasures.

However, in order to avoid misunderstandings, one has to add to Strzigowski's explanations that one must under no circumstances draw the wrong conclusion that the northern peoples had left behind no literature due to the lack of an early alphabet. It was

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already clarified how, in addition to the original language, there was also a development towards statements. The testimonials are available in the ideograms found, decrypted by Herman Wirth. Subsequently, the rune symbols were created, which were originally created in the field of furrow direction, the other part, predominantly in the right direction starting from the left as linear writing.

In addition to this repetition of references, it must be said that the apparent lack of early literature is largely due to unsustainable writing material. The existing ideograms and rune writings, laboriously carved on stone, attest to an early writing ability. It can therefore be assumed that other materials have been used whose durability was limited. In any case, these have fallen victim to the ravages of time. The main witnesses are and remain the stones that are still talking.

And now to the source of the Ura Linda Chronicle: These writings contain the oldest laws and statutes. The high morality of the legal traditions fully coincides with the Tacitus report on the community of the Teutons. So it also says: "Everyone knows that he wants to live free and unscathed and that others want it too."

At another point it says: "So if someone is in need and he cannot help himself, the Maiden have to bring this to the knowledge of the count, because it is not acceptable for a proud Fryas - Friesian - to do this himself . "

In the event of war, there was Community legislation, which can be seen: "If some have been paralyzed, then the common community must take care of their bodies; they must also sit in front at the general festivals, at domestic festivals, yes at all festivals."

Another article states: "If you perished on a train, your neighbors must inherit their part." And further: "If widows and orphans have come from it, the community must entertain them; if they have died in a fight, the sons may use the names of their fathers on their shields." These examples show the high community morality of the Frisian Atlanterreste.

A transcript contains the oldest doctrine, which therefore begins: "All Fryas children who are good miners, be happy! - Because this will make it blessed on earth: teach and tell the peoples. - Wralda is the very oldest and the oldest, because it created all

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Things. Wralda is all in all because it is eternal and infinite. Wralda is internal everywhere, but nowhere to be seen: That is why this being is called spirit. All we can see of Him are the creatures that come through His life and go there again: because all things come from Wralda and all things come back. The beginning and the end come from Wralda, all things flow into him. Wralda is the one almighty being, because all other power is borrowed from him and returns to him. All powers come from Wralda and all powers return to Him. That is why He alone is the creator and nothing is created except Him. "

In Frisian it says: "Wralda is ella in ella, hwand thet is evg and infinitely." - Das It is the name of the spirit of the world, as Murawski also spoke of 'das Gott', the Es, of early Germanic Goth, the Supreme Being of the primordial religion, as Herman Wirth also recognized and deciphered it in the sacred original of the rock art drawings. This id, the Supreme Being, lifted the sun sons out of all subsequent dogmatic religions in their natural recognition and deep faith.

And further: "Since Wralda created us - the Fryaskinder - He gave us in his wisdom brain, senses, memory and many good qualities. With this we can look at His creatures and His

laws. We can learn from this and we can talk about it "All and all for our own salvation. If Wralda had given us no senses, we would know nothing about it and we would be even more helpless than a sea jellyfish that is driven away by the ebb and flow."

An example of the sense of community was preserved in one document. It reads in excerpts: "... an unsociable man came to comfort, the maid was to Stavia to complain. He said that bad weather had taken his house away ..."

"If your house wasn't strong enough, you have to try to do better." - "My house was strong enough," he said, "but the high water picked it up and the storm wind did the other." - "Then where was your house," asked Solace. "Along the Rhine," said the man. "It wasn't on a Nol or Terp," asked Solace. "No," he said, "my house was lonely on the shore; I built it alone, but I couldn't make a terp there alone." "I knew it well," said Consolation, "the Maiden told me. You have had all your lives against the people, for fear that

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you had to give or do something for them. But you can't get very far with that. Because Wralda, who is mild, turns away from the miser. Festa advised us and it is written above the gates of all the castles: 'If you are very careful,' said Festa, 'then keep your neighbors safe and they will do it again.' - If this advice is not enough, I don't know any better one." - The man became flushed and went quietly away.

In the legacy of Folger Adelas, the rest of the Atlantic or early Germanic life, especially the Friesians seen from their location, is described before the coming of bad times:

"... Before the bad time came, our country was the most beautiful in the world. The sun rose higher and there was rarely frost. On the trees and bushes grew fruit and other things that are now lost ..." And something afterwards: "... On one side we were enclosed by Wraldas Lake, on which no people other than us could still drive. On the other side we were fenced in by the broad Twiskland - that is, Tuiskland, just like Germany - which made the Findavolk did not dare to come because of the dense forests and wild animals. Towards morning we bordered on the outer end of the Astersee - the Baltic Sea - in the evening on the Mittelsee, so that apart from the small we probably had twelve large freshwater streams, we passed through Wralda, to keep our country strong and to show our brave people the way to their sea. The banks of these streams were almost all owned by our people, including the

fields on the Rhine, from one end to the other nmarken and Juttenland we had folk plantations with a castle maid. From there we extracted copper along with tar and pitch and some other profession. - So the Helgoland copper! -

Compared to our former Westland, we had Britain with its tin lands. Britain was the land of the spells - the outlaws - ... In addition, our seafarers - in the original text: stjurar, meaning steurer - had some stacking places in the nearby Krekalanden and in Lydia. There are black people in Lydia.

Because our country was so spacious and large, we had many strange names. Those who sat east of the "lower brands" - meant Denmark, - were called Jutten; those who sat on the islands were called Stjurar, Seekützen and Angelaren. The one from there to that

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next Krekaland were only called Kadheimer - coastal inhabitants - because they never went out. Those who sat in the Hohe Marken, which bordered on the Twisklande, were called Saxons, for the reason that they were always prepared against the wild animals and the overgrown British ... We also had the names Landsassen, Meersassen and Holz- or Waldsassen. "

It is not possible to say with certainty about the interpretation of 'Krekalanden' whether it means Greece further away - with which ancient cultural ties existed - or Italy closer to home. Although Krekalanden loudly indicates more about Greece than Hellas should actually be read correctly, various assumptions go towards Italy.

Then follows in Folger Adela's notes the report on the bad time:

"The whole summer the sun was hidden behind the clouds as if she didn't want to see the earth. The wind rested in his cave, making smoke and steam like pillars over house and pool. The air became cloudy and dim and in the hearts of man was neither joy nor joy. In the midst of this silence the earth began to shake, even if it were dying:

Mountains split apart, fire-breathing and blaze; others sank down in her lap, and wherever there were fields she raised mountains. Aldland, called Atland by the sailors, sank and the wild lagoon trod over mountains and valleys until everything was submerged in the sea. Many people were buried in the earth, and many who escaped the fire perished in the water afterwards. The mountains spit fire not only in Finda's lands,

but also in Twiskland. Forests burned away one after the other, and the wind that came from there blew our country full of ashes. Rivers were relocated and new islands of sand and floating animals came to their mouths.

So the earth was suffering for three years; but when she got better you could see her wounds. Many countries had sunk, others had risen from the sea, and the Twiskland was half deforested. Gangs of the Finda people covered the single areas. Our departed people were destroyed or they became their servants. We were given double vigilance, and time taught us that harmony is our strongest castle. "

In another section of the same scripture it says

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continues: "A hundred and a year after Aldland sank it came out a people from the east: the people were driven out by another people. They got into conflict behind our Twiskland; they divided into two heaps, each of which went its own way. No part of the story came to us, but the other part fell into the back of our Schonland. Schonland was sparsely populated and sparsest on the back. That's why they were able to win it without a fight, and since they didn't do anything else, we didn't want to have a war ... "

Regarding the annual information given in the chronicle, the geologist and beach line researcher Kiß found that these details of the great flood disaster, the bad times, correspond exactly with the cosmic catastrophe. Likewise, the land changes caused by the flood are correctly reproduced in the minutes.

In the following, the chronicler Adelas describes the people of the Schonland immigrants, of whom their priests are called Magjara, but the people themselves have no name. The Fryaskids gave it the name Finns. And then it continues:

"Eighty years later - what is meant here is the year 2012 before the turn of the times - it was just Julfest when they came unexpectedly, driven by snow and storm winds, and ran across the country. Those who could not escape were killed. Frya was called, but the Schonlanders had neglected their advice. Powers were gathered, three stakes from Godaburg were resisted: the war stayed there ...

... An old sea king lived in retirement on Aldergamunde: Sterik was his name and the reputation of his actions was great. This old seal had three nephews: Wodin, the oldest, lived at Lumka-makia near Eemunde in East Flyland . He used

to be an army man. Tunis and Inca were sea fighters and just now at home with their father uncle on the Aldergamunde. When the young fighters came together, they chose Wodin as their army or king, and the sea fighters chose Tunis as their sea king and Inca as their school night. The seafarers then drove to the Danish stamps: there they took Wodin with his controversial Landwehr on board. The wind was spacious, so they were in Schonland in no time. When the Nordic brothers had united with him, Wodin divided his vast army into three wedges. "Frya" was her gun call, and all

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he struck back the Finns and Magyars as if they were children ... "

And after the description of further events, it says: "Now the stories of nephew Tunis and his nephew Inka are flying. - All this is not only at the Waraburg, but also at the Stavia Castle, which is located behind the harbor from Stavre:

When Tunis wanted to return home with his ships, he headed for the Denmark. But he was not allowed to land there: the mother had ordered that. He was also not allowed to land at Flyland and nowhere. So he and his people would have died of ailments and shortages: that is why they went ashore at night and continued on during the day. So driving along the coastal road, they came to the Kadik plantation. "- Cadix, the Phoenician name is Gadir or Gader and means wall, castle. The Frisian name Kädik is explained humanistically and folk-etymologically : " because its port is made of a stone 'kadik' was formed. Kadik is composed of Kade, stone bank and dik, that is dike. "And further:

"... Tunis wanted to cross the Strait of the Middle Sea to drive for the rich king of the Egiptalande, as he would have done before. But Inka said that he had had enough of all the Finda people . Inka said that perhaps a high part of Atland, in the manner of an island, may have been left where he would like to live peacefully with his people.

Since the two nephews could not agree, Tunis went and put a red flag on the beach and Inca a blue one. After that everyone was allowed to gravel whom he wanted to follow. And miracles - most Finns and Magyars defected to Inka, who refused to serve the kings of the Finda people . When they had counted the people and divided the ships on them, the fleets separated. After the customer came from Nephew Tunis, never from Nephew Inka ... "

At the beginning of the 1980s, the French-Argentinian university professor Jaques de Mahieu from the University of Buenos Aires published the results of his many years of research, in which he provided solid evidence that there was a Viking empire in the area around Tiahuanaco at the turn of the millennium. In this context, the subsequent leading layer of the Incas of the Peruvian Inca Empire is still derived from descendants of this Viking state.

Mahieu's results are quite correct, especially since he is

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also found out from the linguistic traces that these Vikings were predominantly Danish sailors and conquerors. In terms of time, there are therefore no connections with the Frya son Inka from the Ura Linda chronicle . The time gap is too big.

Long before this Viking empire there were white ancestors, which come from the first, already legendary Inca. Carlos Aliaga Silva found old fortifications, round towers and three-story buildings in the north of Peru, which he says are strongly reminiscent of the construction of Zimbabwe, the origin of which is still unknown. He found three city remains in the places La Joya, Atuan and Cochabamba. The Peruvian scientists assume that they come from the former Chachapoyas people. These chachapoyas were blonde and blue-eyed. Among the natives, they were also known as 'idolos'. However, nothing more can be determined about their whereabouts. But they were there.

Then there is an extremely interesting note about Odysseus in the transcripts: The paragraph is titled: In the year one thousand and five after Aldland has sunk, this is written on the east wall in Frya's castle - meaning the year 1188 before the era: "After we Hadn't seen a Crecal country in Almanland in twelve years, three ships came here as unrivaled as we had and had never seen before, the most stately of whom was a King of the Ionian Island: his name was Ulysus and his wisdom was great. this king had been prophesied by a priestess that he king should be all Krekalande, he Rat knew to procure a lamp that the lamp to Texland - so Te-xel -, . had been set on fire to a too He had brought with him many treasures, especially women's jewelry, which could not be made more beautiful in the world, and came from Troy, a city that had occupied the Crecal countries n. He offered all these treasures to the mother. But the mother didn't want to know about it. When he finally saw that it could not be won, he went to Valhallagara. - Meant, the island of Walcheren.

There was a maid there, her name was Kat; but it was popularly called Katlip, because its lower lip stuck out like a lookout board. With this he lingered a year to the annoyance of all who knew it. "-

Katlip was Homer's Kalypso. -

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And further: "According to the Maiden, he received a lamp from her last. But it was of little use to him: because when he came to sea, his ship went down and he was taken naked and only by the other ships

Then followed, among other things, writings by Frethorik and Wiljow, in which a huge storm surge is described, which took place in 305 BC and claimed many victims in addition to the loss of land.

Another report, which was no longer available in the original version and was supplemented by a later tracing, supplements the Minno account by the Geerts men. It says for the time being that they came to Greece with their ships, from there they sailed through the Red Sea with the Sea King of the Thyrians and then landed in Pangab, which translated means 'five waters'. This is because five rivers flocked to the sea. They settled there and called the country Gertsmanina. It was today's Panjab.

In the later retelling it says: "After we had sat twelve times and twice twelve years at the 'Five Waters' while our seamen navigated all the lakes, Alexander the King came up along the river with a huge army from above, and drove to our villages. "

It is evident from this that the settlement of Minagara mentioned by Strabo, which was located at the mouth of the Indus, could not have been extensive. Alexander appeared on the Indus in 327 BC. Accordingly, the settlement of Geertmänner took place in 1551 before the era. So there were not only Goths in this part of Asia, but also Frisian sailors, also post-Atlanteans.

Then it goes on: "It is now said that the seafarers living on the sea embarked on the fleet with all their belongings and won the high seas. Alexander, who found out which large fleet he had escaped, threatened to burn all the villages. If she did not come back, an agreement was now made between Wichirte, who was lying ill on the wall, and Alexander that the Fryas should serve him as free men for wages, for the transfer of his army to the "holy Ganges" that Alexander had landed

Alexander had his soldiers cut down trees that the Frisian carpenters were to process into ships. The soldiers who came from the mountains and were afraid of the sea.

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When they did, the house shed lit, burning the entire village. Alexander was angry and wanted to have the guilty executed. Nearchus advised against. Alexander gave up his plan and decided to retreat. The Frisian fleet, with women and children - apparently as a pledge for their loyalty - and the new ships, which escaped the fire and were manned with Jonians and Krekaländer, now sailed to the mouth of the Euphrates, while Alexander was walking along the coast through the desert ... "

Subsequently, Nearchus suggested to the Geert men to settle on the Phoenician coast. However, they declined and said they would rather go to Fryasland. Before that, however, they helped Demetrius, the city conqueror, to win the sea over Ptolemy.

So the Indo-Frisian Geert men, accompanied by a number of Joniers, returned to their old homeland of Fryasland.

This is followed by a letter from Konered, which is unimportant in the present context, and then a letter from Rika, the Altmaid, in which the coming of the Christian missionary is indicated after a jump. The last lines of Rika's writing read:

"... At Egmoda, where Forana Castle used to be, they had a 'church' built, even larger and richer than Askar Staveren had. Afterwards they said that Askar had lost the fight against the Golen because The people did not want to believe that Wodin could help them and that they did not want to worship him, so they went and kidnapped young children who kept them and raised them up in the secrets of their corrupt teaching. .. "- Here the handwriting breaks off.

These individual excerpts now show that the manuscript collection is not only different historical reports summarized in a chronicle, but also chronologically separate transcripts in the event.

By the way, according to an origin study by Berta Runge, the word 'church' is not derived from the Greek kyriake, old high German kirihha, but rather as Germanic independent. A combination of words may very well have originated from the very religious 'Holy Circle' - compare Stonehenge - and others, and the Latin circus, which is also based on a circular shape. The Holy Circle and the

later origin of the word Church is in any case of pre-Christian origin and thus appears understandably in the Ura Linda manuscript . You also come across the name Kirke, a daughter of the sun god Helios. The sun is also circular. Runge makes the statement with the accompanying question as to whether, for example, Kirke attempted to cast a spell over the people and be seen as the original mother of all magical circles. Thus, Kirke and the magically attractive holy circles are also leading the way to the word church.

The word nave also refers to the large stone tombs in the shape of a ship . Such graves have been preserved under the names 'Visbeck Bride' and 'Visbeck Bride' in Oldenburg and can be found in Denmark and Sweden.

Finally, there are scenic 'Kirch' references, such as the sheep church in a hollow in the Ennstal mountains, which is considered a devil's place. There are also two dog churches; one near the Styrian Leoben, also called Teufelsstein, and one in Carinthia near Feistritz with a dog carved into a rock, the tail of which ends in a troja spiral. In Styrian St. Stephan and in Carinthia two places are Kirchfeld, both are popularly referred to as devil churches. These are clear indications of places ostracized by the Christian church that were formerly holy places. Thus the word church has been adopted from the pagan Christian missionary as the name of the house of God.

Separated from the folk history of the post-Atlantic North, one can find a recorded tradition of Hellenia in the writings, in which an extremely important enlightenment appears. This is the surprising parallel between the Indian Krishna legend and the Christ tradition. It still says: "... sixteen hundred years" - that is, 2193-1600 is 593 BC -, "had passed since Atland had sunk, and something happened at that time that nobody had expected. - In the At the heart of the Findasland on the mountains lies an area called Kasamyr "- this is today's Kashmir in the northwestern Himalayas -, " There was a child born, his mother was the daughter of a king and his father a main priest. To shame to escape, they had to deny their own blood, so it was brought to poor people outside the city

been concealed; therefore he did everything to gain and collect wisdom. His mind was so big that he understood everything he saw and heard. The people looked at him with respect and the priests were cornered by his questions. When he grew up, he went to his parents. They had to hear hard things. To be quit, they gave him an abundance of delicious stones; but they did not dare to confess it as their blood. Overwhelmed with grief over his parents' false shame, he began to wander. Continuously driving he encountered a Fryas Steurer "- a seafarer -" who served as a slave; from this he learned our customs and practices. He bought it free, and they remained friends until they died.

Wherever he went, he taught people that they should not allow rich people or priests; that they should beware of the false shame that does evil of love in every way. The earth, he said, gives its gifts according to the extent to which their skin is believed; that one should dig, plow and sow in it if one wanted to mow. Yes, he said, no one needs to do anything for another unless it is for will or out of love. He taught that no one should dig in their guts for gold or silver or precious stones to which envy sticks and love flees. To adorn your maidens and wives, the river gives "- gold -", enough. Nobody, he said, has the power to make all people moderate and to give equal happiness. Because it is a duty of all people to make people as moderate and to give as much enjoyment as can be achieved. No science, he said, should be underestimated, but sharing equally is the greatest science that time can teach us. The fact that it repels annoyance from the earth and nourishes love.

His first name was Jes-us. But the priests who hated him were called Fo, that's 'wrong'; the people called him Kris-en, that is 'shepherd', and his Frisian friend called him Būda because he had a treasure of wisdom in his head and a treasure of love in his heart ... "

And then further: "... What do you think now that the priests did? I have to report that to you. You also have to be very careful, for you have to watch over their activities and intrigue, with all the powers that Wralda puts in you Has.

While the teaching of Jesus went over the earth, the false priests went to the land of his birth,

to make known. They said they were from his friends; they wore great mourning, tearing their clothes to shreds and shaving their heads. They went to live in the caves of the

mountains; but in it they had brought their treasures; in there they made images of Jesus. They gave these images to the people who think bad. Finally, they said that Jesus was a Lord God "- in the Old Frisian text: threatening -", was; that he himself had known this and that all who wanted to believe in him and his teaching would come to his kingdom again later, where there was joy and enjoyment ...

... In order to make the people believe that they did so themselves, they signed poverty on the streets, and to prove that they had killed all their passions, they took no woman. However, if a young daughter had made a mistake somewhere, she was quickly forgiven. They should help the weak, and they should give the Church a lot to keep their own souls. Because of this, they had wives and children without households, and they got rich without working. But the people became much poorer and more miserable than before. This teaching, in which the priests needed no science other than to talk fraudulently, to practice pious pretense and injustice, spread from east to west and will also come across our country ... "

According to Indian sources, a Krishna legend says: "... The virgin Devanaki moved to Madura for tax payment and counting before the birth of the divine son. There the divine son Krishna is born in the cowshed, surrounded by shepherds and shepherds who worship him. A few days after birth, wise men come from afar to pay homage to him ... "

But the supernatural conception of the Krishna mother Devanaki can also be found in the Brahmanic traditions: "This is how Devanaki lived for several months among hermits in prayer and pious contemplation. In the forest was a large tree, which the hermits called the "tree of life ". Devanaki sat one In the shade of this tree during the day when she thought she heard the sounds of harps, at the same time the sky opened and Mahadeva, glowed with glory, came up to her, leaning over her and illuminating her with a ray of life, she felt her whole being shiver because she had received the divine son ... "In another Indian tradition, the divine conception is identical, only instead of the name Mahadeva

one finds Wischnu as Krischna father. Here is also the connection to the Agni myth. These Indian traditions were later even copied almost verbatim by Jewish authors when the New Testament was drawn up.

Hellenia's writing thus refers to Krishna in the Brahmanic traditions. The Frya Maiden could not know that someone else, not from the Kri-sen tradition originating Jesus as Christian Mosaic will cover Jesus Europe, including the North with its underlying his teaching. And everything happened again as Hellenia described the priests and administrators.

And just as the child of Jesus as a supernatural son of God was cut out of the reality of his real parents' house, the connection between the king's daughter and a high priest, in order to be made into the supernatural conception of the virgin Devanaki in the Brahman legends, so the second story of Mary, mother of the biblical Jesus.

There is no reliable information about the fatherhood for Jesus with Mary. In the Devanaki history, there is a repetition of the birth of Buddha: Buddha Accordingly, the Son of the Virgin Maya king Suddhodana of virtuous wife. In the dream, a white elephant appeared to her, which entered her without staining her.

There are other, much older virgin birth legends. So the Sumerian priest Gu-dea said to his adviser, the goddess Ga-tum-dag, in a reinterpretation way that she was his mother since he had none. After that, the kings Assurbanipal and Assurnasipal described themselves as sons of the mother goddess Istar, who was considered a virgin. In the Gilgamesh epic she also appears as the mother of Tammuz, who dies as a young man but gets up from the grave again. And in Mongolian ideas, the great Genghis Khan came from a virgin's womb, as Zarathustra appears in Iran as the son of a virgin.

In the myth of Mary, the biological father is confronted with the legend that she received from the Holy Spirit, who came to her in the form of a dove.

All of these previous traditions about the Palestinian Jesus and the Virgin Mary have now been brought to a historical core based on the very latest research by Erich Brommes, around the mid-1980s:

Scholar Erich Bromme, who died in Berlin shortly after the completion of his large five-volume work in 1985, had made basic research his life's work and completed the results of the lengthy studies on the history of the Old and New Testaments with surprising and convincing evidence. While Arthur Drews was still talking about a Christ and Mary myth and did not

fully advance to deciphering it, Bromme found what he was looking for.

According to his work, the Gospel production room lasted thirty-five years, although there are two gaps of ten to twenty years. The résumés of Jesus and John are also in this period. In Luke, both births are reported, in Matthew only the birth allegory about Jesus occurs. Markus, on the other hand, introduces his account of John the Baptist and the same can be found in Johannes. All four Gospels, according to Bromme, were historians, as were the prophets. This was the only way that they could write their gospels as happy political messages that served to prepare for the Essen uprising. The dialogues described must, of course, be regarded as non-existent and are to be regarded as writing aids, which in any case were unable to pass on any statements by Jesus.

Bromme says in his introductory part of the portrayal of Jesus, to which the description of John must first be put: "Anyone who reads the John 's theory in the first chapter of Luke carefully, if he takes the content literally, must have some doubts about its truthfulness.

This is how we speak of the 'Daughters of Aaaron', of whom the Old Testament knows nothing. Then an elderly couple, whose female part was also sterile, should still have had a child whose name was in dispute, and it is noticeable that the joy of the 'birth of John' turns to fear eight days later, and asked about his fate, 'since the hand of the Lord' was with him. But here, too, the experience gained in the dealthlifting of Old Testament chapters applies that if something seems unremarkable or contradictory, the parable language is all the more certain. To find out the historical, must be the Sinnbildgleichnisse and -deutungen of priest's wife, daughters Aaarons, Elisabeth, be pious, God, Holy Spirit, smoking and so on, just this single out, identify, and in the biblical representation

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use lung. Some of them are known from the Old Testament.

The correct interpretations or decryption from the New Testament show that the 'priest' is not a cult official, but a professional military leader in men's service. In the present case an officer of King Herod and thus also of the Roman emperor. The 'woman' was his group, which accordingly bore a female name. Elisabeth does not mean a wife, but his army. Then, however, the 'son Johannes', whom she 'gave birth' to, cannot be a real child, but must be a newly emerged troop consisting of Essenian enemies of the Romans. Depending on the side that speaks of him, 'God' means a different ruler. He

was the Roman emperor for the Romans and their Pharisees and Sadducees, for the Essenes their head in Qumram.

'Angels of the Lord' are the counselors, Bromme goes on to list, also the orderly of this superior in Qumram. If it is now said that "Elisabeth was infertile", then no Essenian nationalist force had existed in that professional army under the Roman command. Hence 'Because with God no thing is impossible', as in Luke chapter 1, verse 37, has its meaning.

It is not alluding to an extraordinary ability of an unearthly being, but to the formation of secret Essenian troops in professional armies, carried out by the Essen head, in order to disintegrate them from the inside because of the long-term insurrection against Roman rule. The Essen leadership was unsurpassed in this respect, otherwise the historical Jesus could not have defeated superior armies decades later.

'You will fall silent' represents the order to keep it secret. But it is particularly important that 'holy spirit' has nothing to do with the religious or the unearthly. Rather, as can be proven many times from the Gospels and the Acts of the Apostles, it refers to the ``spirit of Essenes'', which emanated from the head of the order, who animated and committed all of its members: namely to hatred of the Romans and unforgiving enmity towards the Romans, which the whole New Testament runs through.

The code decryption revealed that the 'pregnant Virgin Mary' and her 'Immaculate Conception' show such military meanings. This is how 'Maria' appears in a double role: as long as she stays in Nazareth, an outpost of Qumram.

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held as a planning and organizing general staff; while the term 'virgin' indicated an independent position and independence. 'Joseph' was the commander of the prepared uprising and thus 'Mary's consort'. When 'she gave birth to her first son', this meant that the planned first Essen army had been set up.

This solves the so serious question of the 'pregnant virgin without a man' in a very simple way if you also read the text in Luke, chapter 1, verses 26 to 38 in more detail. It shows that verses 32 and 33 do not belong there. In the former it says: "He who is meant Jesus will be great and be called a son of the Most High; and God the Lord will give him the chair of his father David"; the following goes on: "and he will be king over the house of Jacob forever, and there will be no end to his kingdom". These two verses are an introduction and linked to

the historical Jesus who appeared three decades later, just as afterwards by verse 76 an unhistorical connection of the annihilated group 'John' with the Baptist of the same name.

If one excludes these verses as a falsified addition, then it turns out "See, you will become pregnant and give birth to a son, the name you should be called Jesus", according to verse 31, this is a concatenation sentence with the resolution of the allegorical representation, which promptly misleads Question follows: "How is that supposed to happen, since I don't know of any man?", Meaningless and worthless.

From the 'Wise Men of the East', who are politically clever from the East Bank from an Essen perspective, you can learn more about how the contingent was made. They saw a 'star', as in Matthew, chapter 1, verses 1 to 11, which they then followed. This astronomically understood star has fascinated not only laypeople, but also those who know the sky, who are still looking for it in the sky for professional reasons.

Even Johann Kepler, Bromme noted, the court star of the German emperor Rudolf II tried to explain this alleged miracle sign after he had observed the 'approximation of the planets Saturn and Jupiter' in December 1603. He calculated that this optical illusion even occurred three times in 7 before the turn of the times, which led him to accept the birth of Jesus in 6 before the new calculation. But Kepler was wrong, because the 'Star of Matthew' was

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the celestial body is still a planetary conjunction and therefore not an astronomical problem. It was simply an object of military history, a man-made structure: namely the common emblem of the head of Qumram, which, like the 'staff', uses the scepter in the Germanic tribes to deploy the people's army and by messengers to the persons subject to military service with notification of the call-up order was shown. It is the 'Star of David', which is the first time in history. They 'followed' the mandatory sign, figuratively understood, and nothing else.

May Christian astronomers complain, but their opinion that our calendar must start seven or six years earlier is wrong. You failed to read the Bible text.

The Scythian monk Dionysius Exiguus, who lived in Rome and was commissioned in 553 to determine the year of Jesus' birth and thus the beginning of our era, was not wrong. He probably wanted to determine the birth of Jesus of birth, but

in reality he almost exactly hit the year of birth of historical Jesus, which is much easier to determine from the biblical times available today. According to Lukas, both a year before and a year after the calendar are possible, which is why the first possible compromise day is January 1 a year later as the starting point. But the marking by 'before and after the birth of Christ' is again inappropriate because Jesus was not a founder of religion, but a national commander of the Essenes, as can be seen from his life story.

Without going into many more encodings, which Bromme found their resolutions, it can be said, after finding that the Essenes already had a combat force called 'Jesus' before the appearance of the physical Jesus, that the 'wise men from the East', from the three kingdoms of East Jordan, beet, Gad and Manasse-Ost, which belonged to the former kingdom of David, arrived with 'their treasures', the troops they had brought with them, for reinforcement.

The attempt to conquer the temple failed due to Roman superiority after the troops formed under the code name 'Jesus' were well prepared but too weak. The Essen unit, presumably from southern Judea, with the

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Name 'Simeon' had gone to the temple from Qumram on order to support the attacking Essenes from the inside. In the biblical reading it says: "And since the parents brought the child Jesus into the temple, ... he meant, meaning Simeon, took him in his arms and praised God ..." So in Luke chapter 2, verse 27 and further. Everyone except Joseph and the general staff, the 'parents', involved in the fight, were killed. This first order army, which had received the name 'Jesus' and had undertaken the second Essen uprising, had been rubbed down to the remains.

Herod took terrible revenge. In his kingdom he had all Essenes who took part in the uprising searched and killed. There was no 'Bethlehem child murder' of children who were two and under because they were allegory children who were actually warriors.

The second Essen uprising took place in late September and early October in the year 5 before the calendar, six months before Herod's death. Afterwards the Essenerführung called the refugees back to Egypt. However, these did not remain in Judea because they feared Archelaus' successor and went back

to the Nazareth branch, which remained the seat of an Essenian troops department until 28 AD, which is significant for historical Jesus.

The third Essen uprising, which is also connected with the end of the allegorical Jesus, can be handed over here. After all, it is all about the historical Jesus himself.

Bromme's in-depth research showed that Jesus did not enter history until he was thirty. According to the evangelists Matthew and Mark, he came from Nazareth, the branch of Qumram. He went to the baptismal site of Johannes am Jordan, where all the people, that is, those Essenes, who were ready for the planned uprising were already gathered. Verses 21 and 22 in the third chapter of Luke result in the decoding for 'people' the Essenes, for 'praying' one has to make a pledge of obedience and the 'voice' coming from heaven indicates the Essen chief. "My dear son, whom I am pleased with," indicates the appointment of Jesus as leader of the uprising.

When it became known in Qumram that John was captured by Herod Antipas, Jesus immediately went to Galilee to speed up preparations for the uprising.

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nigen. Luke then goes on to say that at this point Jesus was about thirty years old and was thought to be a son of Joseph.

However, this is by no means his biological father because 'son' means a successor to the commander-in-chief Joseph. Jesus' birth parents were apparently also unknown to the three evangelists. So much for Bromme.

While the real mother was placed in the foreground, the father remained in the background and without a designation of origin. The most natural reading of paternity points to a man - because the 'immaculate conception' is exposed as a code word - who was also called Joseph as used in the Essen code, or he was given this code name .

Another legendary claim is that Maria gave birth to a son out of a relationship with a Roman city governor, whom she tricked into her husband Joseph with a feminine trick.

However, Bromme subsequently goes on to show that Jesus endeavored to maintain a strict religious discipline and thus also initiated the reorganization of the Kingdom of Israel. The call of the 'disciples' to CapeMaum is now clearly understandable: it was his subordinates who were waiting for their convocation in their hometowns. Simon, the son of Jonah, to whom Jesus added the epithet Caiaphas or Peter, was appointed as his deputy. The epithet means 'rock' in translation.

The 'Sermon on the Mount' turns out to be a difficult foreign body to decipher. The beatifications mean the song for the Essenes. Healing a leper is a skirmish victory over an enemy unit. Bromme describes in great detail the interpreted meaning of the Gospel texts and the confrontation with Roman rule. So also at the end of further fighting with the Romans around Jerusalem, which was taken, according to Bromme 'cleaning of the temple'.

That is why the Romans decided to trick Jesus into power after the Essen army became a danger. Bromme literally describes the end of the uprising and the capture of the commander Jesus:

"The Passover began on April 17 at sunset. But Jesus did not hold a Passover or sacrament with his disciples in Jerusalem. There was no breaking of the bread and drinking of the chalice in the real sense.

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Developments in the Gospels symbolize the prevented takeover and the unsuccessful end of Roman rule. Jesus had no idea or knew about the armed assault and combat troops planned by his opponents on the Passau night. He was completely surprised and was therefore pushed away from his army, which had no means of defense, with a small troop of escorts. He managed to shake off the attackers three times and get close to his 'sleeping' group, but without being able to deploy them. He was arrested only after a short resistance by the heavily armed combat group brought up by Judas. The uprising broke down suddenly because the insurgents and their 'disciples' who were not persecuted immediately fled ... "

The now imprisoned Jesus was then brought before the high priest Kaiphas, who at that time was the commander of the order and temple guard, where he was interrogated in detail. In court proceedings, he was sentenced to crucifixion for insulting majesty, cited by the evangelists as "blasphemy", and for treason and treason. Here, too, Bromme was able to clarify many emblematic accessories as unhistorical.

After the crucifixion, Jesus passed out. Regarding the reporting of the resurrection, it can only be speculated that after the Descent from the Cross, the Sabbath starting with the sunset led to a day of rest and therefore had to take place beforehand, and therefore benefited the apparently dead victim. The supposed corpse was brought by the Essenes to their settlement on the Mount of Olives, where Jesus came to. This naturally corresponded to the concept of 'resurrection'.

After all these historical investigations, after being saved by his faithful, the 'disciples', Jesus gave the call to continue the struggle for liberation from Roman rule. The 'outpouring of the Holy Spirit' was nothing other than letting this resistance subside and at the same time upholding the teaching of the Essenian folk religion. The final 'Ascension' was the return to the Great Master of the Essenes in Qumram. There are no sources about the whereabouts of the person of Jesus.

A legend already mentioned assumes that Jesus emigrated to India and was buried in Kashmir. But straight

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de The traditions and legends intersect where there is a tomb of Jesus . The Jes-us of the Kri-sen tradition is older than the Palestinian Jesus. The code designation adopted by the Essenes with a name of Jesus and others that then appear in the Bible can probably be traced back to the Indian source before the real Jesus came into being in the Essen area. Nothing was more obvious afterwards than to use a national code word for a name.

Bromme's declarations of the New Testament destroy a religious image that is two thousand years old. It is only understandable that a complete changeover to the overthrow of old traditions of religious history requires courage to be objective. Falling taboos are painful.

After the historical recourse and explanations that have become necessary, one can return to the end of the Ura Linda Chronicle . Hellenia's transcript is now clearly understandable after it was not the son of an Indian princess, but actually the Essener army leader Jesus from Palestine who, with the pouring out of the Holy Spirit, set in motion the spread of the Jewish folk religion, embodied in its purity by the Essenes. This was intended to win over non-Jewish 'lions' as auxiliary peoples for the Essenes in order to be able to shake off the Roman yoke with their help. At that time he could not have known that this expansion beyond the originally planned purpose would create a new world religion bound to the Mosaic teaching and above all would change the white world.

Here lies the root of the subsequent change of belief in Europe with the deep cut from the old days. There were fierce battles throughout the Germanic area. The fire and sword mission had begun.

In 803 according to the new era, an ancestor of the Over de Linde clan added a postscript to the hideaway collection of the

Ura Linda Chronicle, which reads:

"Dear heirs! - For the sake of our dear ancestors and for the sake of our freedom I ask you a thousand times - oh dear ones, never let the eyes of a priest's cap graze over these writings. They speak sweet words, but they imperceptibly tear at everything that is us Friesians are concerned. In order to gain rich benefices they stand by the foreign kings, who know that we are their greatest enemies because we dare to speak to their people about freedom, justice and the duty of a prince.

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pay off what comes from our ancestors and what remains of our old customs. Oh, dear ones, I was at your court. If Wralda wants to tolerate it and we don't make ourselves strong, they will all wipe us out. - Written at Ljud-werd - (today Leeuwarden) -, eight hundred and three years according to the Christian opinion. Liko, named Ovira Linda. "-

Four hundred and fifty-three years later another ancestor of the Over de Linde clan wrote, in 1256:

"Okke, my son! - You must keep these books with body and soul. They cover the history of all our people and our ancestors. Last year I saved them from the flood with you and your mother. But they got wet: because of that they started to spoil afterwards so as not to lose them I wrote them down on foreign paper so if you inherit you should write them down as well so your children so they will never be lost - written to Ljuwert after Atland is sunk, the three thousand four hundred and forty-ninth year, which according to the Christian bill is the twelve hundred and fifty-sixth year. Hidde, called Ura Linda. - Guard. " -

A benevolent providence had enabled the Ura Linda clan to preserve their traditions for posterity.

IX.
THE SUNSON

"... the step of time is threefold:
the future is coming hesitantly,
the arrow has flown as fast as an
arrow The past stands still forever
..."

Friedrich Schiller

U nd so it goes on:

The persecution and forced conversions had begun in the northern region. But the resistance also flared up after the abuse of Nordic tolerance.

According to a recorded tradition: Aethelfred, the king of the Northumbrians, first let the monks attack and cut down because "they call their God against us and are therefore hostile to us."

This attitude can be understood from the legacy of the old religion.

This assumes that God is the lender of victory and that salvation is in the hand of the Most High. In addition, there is the return game from prehistoric magic, according to which greeting and call forms such as salvation, blessing, happiness are also considered to be magical and religious .

The truly sacred was bound up with the community of belief in species. The supporting pillars of a real religion have always been the union of old belief and origin in the history of the people. Never in a foreign one that came from outside. Just as all holy places are local, the sense of holiness is naturally folk-related. This makes it easy to distinguish the popular holy from the foreign holy if the people-relatedness is present or missing. The origin of the ancient religion, the primordial religion of the mankind's high age, associated with the Atlantic heritage, breaks out again and again through the mists of the past. Just as the place of holy places was once again felt and suspected by primal showers , and primal experience was anchored in the blood chains, so a break with the past leads to a turning point in uprooting and disinfestation, a break with the legacy of the primal community .

The old places of worship revealed themselves in the retention of their names, as is particularly evident in Heligoland, the Holy Land . Likewise at Heiligenfelde in the Bremen foothills or at Marklohe, the Holy Mark, the residence of a divine force, as also applies to the Externsteine.

Precisely because deep-rooted faith in the Germanic area was opposed to Christian missionary work, the urgent zealots of the new teaching saw themselves compelled to make comparisons with the old belief. For example, the specified time of birth of Christ was brought forward to the rough nights , Easter was linked to the spring festival of the goddess Ostara, and the old Hehand belief was compared with the new Savior. With the simplest appearances, the old belief was undermined.

After the zealous monk Boniface was killed by the Frisians, the Franks under Pippin advanced against them and the Saxons. In 758 Pippin reached the Münster area and in 768 the hostage Cheit-mar was baptized by the carantans and asked for priests to be sent to his country. His people then rose up against him and after his death the priests of the church were expelled again. Now the sword had to help Christianity break through again. In 772 the carantans were beaten by the Christianized Bavarians. Pippin had already returned from Aquitaine after he had managed to consolidate the rule of the Franks.

According to Pippin's will, the Franconian Empire was to be divided between his two sons Karlmann and Karl. He died and when Karlmann 771 died suddenly, Karl took over alone. Under the guise of a need for protection in Franconia, he immediately started to expand his power and combined his approach with the zeal of faith for a mission to the still pagan areas. And that was when the Saxon wars started.

In 772, Karl von Paderborn launched a rapid advance against the sacred Externsteine, destroying the Irminsul sanctuary mark. The monks who followed in the wake destroyed the old sculptures and buildings, some of which tried to successfully blow up the rocks with the help of wood-water technology, the traces of which can still be seen today. They chiseled part of the hammer away from the figure of the entrance guard Thor in order to make it a key symbol and thus convert Thor to Peter. Finally, picture

hew a large picture on the rock face of the cave rock with a bent Irminsul in the middle to capture the submission and annihilation of the old belief. Thus, a sculptor, on the

instructions of Karl or the monks accompanying him, created the famous large cross acceptance picture. Undoubtedly, however, the artist had come from an old clan. He had modeled the mission cross image on the Anglo-Saxon cross of Gosforth. The Iro-Scottish cross was removed and the cross remained of life, resurrection or rebirth. So the ancient Aryan sign, surrounded by the sun and the moon. Christ is seen twice on this rock: once as the body taken from the cross by Nicodemus and Joseph of Arimathia and the other as the resurrected one with the flag of the cross and a child on his arm. It only became clear to those who knew that the cross god with the hook stick in his hand - as can be found on old rock paintings from the megalithic period - was transformed into a bishop with the crook stick and miter. This depiction of the crucifixion is actually nothing other than the archetype representation of the ancient savior myth from the original religion. The sculpted Irminsul, which was shown in the middle as a sign of Christian victory over all the Old Saints, could not avoid the sculptor, because he was doing the ordered work. Strangely, remains of earlier rock paintings are still preserved below this large picture.

The figures of Ask, the first man and Heva can still be seen on a smaller scale, in front of the tree of the world ash, the picture of a dragon worm to their side. A prototype for the formation of Jewish legends in the Old Testament was preserved here: the Garden of Eden with Adam and Eve, the snake and the apple tree. The acceptance of the apple tree also indicates the Nordic origin.

The Indian view says that in Brahmas paradise there is a tremendous tree that overshadows Mount Meru. In other words, the world ash tree, which towers over the Midnight Mountain, from the original home of the Vedas.

A lot was destroyed, some remained. So the coffin rock remained at the foot of the Allfather rock. Part of the access levels fell victim to the destruction work. The stone rock coffin was explained as a replica of Christ's coffin. It was said that he was pointing in the direction of Jerusalem. According to Herman Wirth's interpretation, it was the primal niche grave rock. The wide chisel method at the Felsbehauung indicates that Felsbilder and -zei-

Chen have also been destroyed. In the forehead observation chamber with the sun incidence hole, through which at the time of the solstice the sunbeam falls exactly on one point of

the altar rock, there is also the primal measure of Aryan humanity, which can also be found on the pyramid of Cheops. In-depth recalculations by Walther Machalett confirmed the information handed down and also brought surprising findings that proved the paramount importance of the location of the Externsteine as a non-religious starting point in a wide area. Heligoland-Heiligland and the Externsteine are the sanctuary hearts of the north.

Not far from the Externsteine, about four hundred meters away, was a hill fort with a guard to protect the sanctuary and the grounds. This settlement was completely destroyed, the guards slaughtered. Only the earth embankments are still preserved.

After Karl's return to Paderborn, the new Abdinghof bishop's seat with the Fathers Born, the imperial palace and a church built there, there was an outcry of horror in the areas of the Frisians and Saxons. Under the leadership of Duke Widukind, who had been chosen by them, the Saxon wars began, which expanded in 772 and continued until 782, the year of the bloodbath in Verden. These struggles brought mutual success. When Widukind, who had the daughter of the Danish king Göttrik as his wife, called on his father-in-law for help, he refused to support him. This sealed the fate of the Danes later.

The deep blow came when, after a pseudo peace in 782, Karl invited four thousand five hundred Saxons - according to other reports, it was six thousand - without weapons to a thing in Verden, captured them there and, in turn, beheaded the unarmed. This disgrace went down in history as the bloodbath of Verden. If one assumes the most frequently mentioned number of four thousand five hundred decapitated persons, then a biological bloodletting has been carried out on the then existing population, which, similar to the later Thirty Years' War, had done irreparable damage to German nationality. The Aller was red with blood, the chroniclers wrote afterwards and a brook flowing next to today's Sachsenhain still bears the name Rote Beeke.

In remembrance of Karl Meintat then became a Sachsenhain

built in Verden. This is a long tour, starting at the Rote Beeke and returning to it, which is surrounded on both sides by large boulders from Lower Saxony and the Lüneburg Heath as if by an enclosed wall. Four thousand five hundred stones, one for every dead Saxon. In the middle of the tour called

Sachsenhain, in the shade of large deciduous trees, mainly oaks, a thing was created. The Protestant youth home on the edge desecrated the Thing facility by building a soccer field within the stone circle.

The last great outrage with a new Saxony uprising ended in 783 with a final defeat of the Saxons. In the bloodiest battle on the hare, Karl, who had been nicknamed the Saxon Butcher since Verden, defeated the home defenders with his own heavy losses.

The struggles for freedom had lasted for thirty years. In order to break the resistance of the Saxons who opposed the forced Christianity, Karl had enacted tough laws.

So it was said in a decision of Karl in Quierzy in January 775: "... to overwhelm the treacherous and oath-breaking Saxon people with war and not to let them go until they have defeated Christianity or have been completely exterminated". It was in this spirit that the submission legislation, known as the *Capitulatio de partibus saxoniae*, came into being.

Of the 34 chapters of this Charlemagne legislation, the first 14 chapters contain the implementing provisions for the introduction of Christianity. The churches built in the Saxon area were granted the right of asylum with immediate effect, as was the case with non-Christian holy places in ancient times. With the transfer and change of the right to asylum, the reputation and value of the Church should be built. Chapter 3 states: "If someone violently enters a church and takes it away by force or thief, or cremates this church by fire, die of death" - *morte moriatur*. In contrast to this legislative body, Karl had not been afraid not only to disregard the old sanctuaries of the Saxons and Friesians, but to abandon them to destruction.

Then chapter 4 goes on to say: "If anyone spurns the holy 40-day Lent for the purpose of belittling Christianity and eats meat, he dies of death, but the pastor will nevertheless pay attention to whether it might have gotten there because of need that he ate meat. "

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Then chapter 7 reads: "If someone, according to the custom of the pagans, burns the body of a deceased man by fire and turns his bones to ashes, he will be punished with death."

Religious intolerance is reflected in Chapter 8:

"If anyone in the Saxon people, however, wants to hide among themselves and baptize undisguised and scorn to come to baptism and remain pagan, he will die."

Chapter 10 continues: "If anyone conspires with the Gentiles against the Christians or remains with them in

opposition to the Christians, he dies of death; and whoever deceitfully confronts the king or the people of Christians, die of death. "

After the mass murder in Verden, Karl continued to strike. Franconian rifles passed through the Saxon country, which was largely depopulated by farmers. In the farms and settlements they mostly only found women and children. Courtyards and lands were handed over to Franconian new settlers and the women were given them. The smaller children were given to the church. The Abbot of St. Gallen, Notker der Stammler, reported on the fate of the larger offspring:

"It is probably still well known that Karl ordered that all Saxons of male sex larger than the emperor's sword - from around 12 years old - be killed." So Verden was just the beginning of the genocide.

The historian Kurt v. Zydowitz wrote about the self-sublimity of the Frank king: "Karl once saw in his empire a continuation of the Roman empire, on the other hand a kind of Roman Catholic state of God. As it is said, he was" a deo coronatus ", that is, from God to emperor Empire was crowned, namely by the god of the Roman church. Accordingly, he equated the service for himself with the service to God. Conversely, offenses against Christianity are considered offenses against the state ... "

The question now is who Karl actually was. His downright morbid hatred of Germanic and his intolerance, particularly in religious areas, undoubtedly indicate foreign blood. Its appearance alone is that of an aged descendant from the Semitic language family. His way of life corresponded to the nature of an oriental sovereign. In contrast to the Germanic moral purity, he kept a woman's house and left an

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number of children. His finance minister was called Ephraim, who came from the Middle East and also acted as Karl's advisor.

It was quite different with Widukind, the Duke of Saxony. There are various names, like Wittekind, Weking or Wedeking, but there is every reason to believe that Widukind is the correct spelling. The second syllable 'child' is not only to be interpreted as a child, it also applied to 'descendant'. 'Widu' also means forest or tree in the Germanic forest, originating from Old North German 'widr'. In Widukind's time there was no heraldry in the medieval sense, but there were gender signs. Widukind's shield or gender sign shows one of Wodan's wolves, the tail of which is shaped into an ornament in the

shape of an odal rune standing on the tip . Not, as is often assumed, a white or black horse on a red background, today's coat of arms of the state of Lower Saxony. Rather, this horse sign was the old Saxon war flag. The coat of arms found in the 'Monumenta Paderbornensis' by Fürstenberg from 1672 with a half eagle on the left coat of arms and seven lilies on the right, held by two lions, probably representing the lions of Judas, quickly turned out to be a fake. This broke another claim that Widukind had been baptized and changed his gender sign.

The legend that the Saxon duke was baptized after the end of the fighting is repeated again and again to this day. The Protestant minister Josef Dettmer from Enger said: "If the historical news about Widukind from the time before his conversion is sparse, we find almost none about the converted Widukind that could undoubtedly make a claim to credibility." Twelve places argue that it can be considered a place of baptism. The fact is that many of the surviving Saxons escaped revenge and conversion, others were resettled, many in the area of Austrian territory. Much reminds of the resettlement and resettlement of the Germans after the Second World War. Murder and Expulsion.

Traces of Saxony have been preserved to this day. Forced relocations also led to what is now France. Then on Reichsboden you will find the Sachsenhausen district near Frankfurt, Sachsenflur in Baden, Sachsenried in Bavaria, a number of Saxon towns and a Saxenhaven in the Scandinavian area, in Austria the Sachsengang east

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in front of Vienna, Saxon- and Sachsendorf north and northeast of Vienna, then Sachsenbrunn and finally among others Sachsenfeld in today's Lower Styria, currently Yugoslav. Furthermore, there are many names in the Austrian provinces to the origin of the Irminsul, such as Yrmin-zinsdorf, today Inzersdorf, with others also Zistersdorf, pointing to Ziusdorf .

The Viennese writer Leitich pointed out in one of her books that paganism could last much longer in the Austrian empire than in the other German countries. So far the horse head gable signs have been preserved on farmhouses, especially in the so-called Waldviertel, northwest of Vienna. Karl then commissioned the monks of Passau to expand their missionary activities eastwards, down the Danube.

Taking into account the Germanic way of thinking and the feeling of loyalty, it seems unlikely in every respect that

Widukind, moreover as the first leader of the Saxons, would have rejected his honor.

There is uncertainty about his remaining after the wars. Finally, the story of winners was written from this point onwards and the different and different legends were created accordingly.

For a long time, the Church of Enger claimed to have the bones of the Saxon Duke in a sarcophagus. On an stone coffin there is an inscription with the following beginning: "Monument to Wittekind, the son of Warnechins, the king of the Engerer, the bravest duke of the 12 Saxon greats ..." This inscription can also be determined as unhistorical: there was no king, only dukes who were chosen in times of war that moved before the army ... Chosen from the families of the noble.

In 1979 the anthropologist Werner Klenke published a report on the monument to Widukind's grave in the journal "Monument Preservation and Research in Westphalia". The stone coffin had been opened and it was astonishing that it wasn't male bones, but those of a young girl. The grave with the number 388, however, probably contained the skeleton of an approximately forty to fifty-year-old man, an age attributed to Widukind, grave number 463 the bones of an approximately 1.81 tall man, estimated at 60 years, who may have been a Saxon

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scher Edeling could have been. However, the anthropologist Klenke was unable to determine Widukind's remains, although he believes that the grave 463 would be the right one.

The most common allegation indicates that Widukind was buried in Engern. Since the canons moved from Engern to Herford in 1414, they are said to have taken Widukind's skeleton with them. After the surprising find by Klenke, reference is now made to the fact that exchanges occurred during the move.

In 1974 an article appeared in the monthly "Mein Standpunkt" from Friesland by Hermi Kettler-Heidmann with the reference that in Rulle near Osnabrück there was a large stone grave, the Geva stone, which still bears the name of Widukind's wife. The author considers it very likely that the duke also rests in such a grave, i.e. in a large stone grave on the Süntelstein in the Wiehengebirge or even with his companion.

Finally, a report was a surprise: In the yearbook "Early Medieval Studies" of the Institute for Early Medieval Research at the University of Münster, Volume 17 from 1983, a contribution by Gerd Althoff about the Widukind myth appeared. Althoff had looked through the old manuscripts of the Reichenau monastery on Lake Constance and had found traces of entries there, according to which the Saxon duke would have spent the rest of his life in captivity.

In the Reichenau professorship list from the second half of the 10th century, the number 'dominator' appears under number 22 without mentioning the name. Althoff believes to recognize Widukind's person and says:

The *Capitulatio de partibus Saxoniae* stands in the foreground of the evidence of Karl's extremely tough procedure. Political opponents such as Desiderius, Tassilo or even the Carolingian Pippin were placed in monastic detention, sometimes under degrading conditions, including the whole family. The mild special treatment of the Saxon duke, which was widespread in the Widukind legends under Christian influence, does not fit into the reality of the time. Deportations were numerous and not exceptional. The legends testify that Widukind lived in Enger as a free man and founded churches.

Althoff assumes, however, that the duke was baptized, but later disappeared into the monastery. After all, the Reichenau Abbot Waldo was a friend of Emperor Charles. A list

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comparison of the list of professions on page 136 shows roughly the order of the monks before the year 800, whereby two people are particularly important. It is the Abbot Bishop Heito, who was born according to the testimony of Walahfrid Strabos 762, came to Reichenau as a five-year-old, i.e. 767, and will probably have made his profession in 777. Then the name Peranolt appears, the later Bishop Bernolt of Strasbourg, who comes from Saxony. According to Althoff, he is the same person as the originally Saxon hostage Hernaldus. With the help of the year-by-year comparison of the names, the historian calculated the assumption that Widukind should have finished his profession around 786 and, as a member of the convention without ever being ordained, decided to live in this monastery. Then it is said again that the name 'Dominator' on the Erlebald list is to be translated as ruler, a reference that is quite appropriate for Widukind, but in this case is to be understood pejoratively. In the Carolingian period, the Christian persecutor Diocletian was also called the dominator.

But Althoff's assumptions, which are often justified, are also not entirely convincing. It begins when he includes Widukind's baptism in his investigations and, like others, refers to Attigny

as the place of baptism . But it seems completely inappropriate to give in to this opinion. The town of Attigny is located on the Aisne in northern France, at least four hundred kilometers from the westernmost town and battle areas of the Saxons. And the old sources state that the baptisms were always carried out "on the spot". In addition, Karl would certainly not have missed celebrating Widukind's baptism as the crowning achievement of his triumph in the heart of the Saxons with a corresponding propaganda drama. A ride several hundred kilometers into Franconia, away from the Saxony area seems completely unthinkable. Widukind would hardly have accepted such an invitation to christening in Franconia, remembering Karl's broken word at Verden, out of an understandable distrust.

In 1985 Fred Zaczek published a new, very likely assumption on the Widukind story and details about his consort Geva in the "Newsletter for Pre- and Early History" . It is interesting to check the information given in the "Early Medieval Studies" about the Saxon Duke's imprisonment on the island of Reichenau. He also relies on the publication of Rolf

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Kosiek, according to which it could not have been the Saxon Duke himself, but his son of the same name, who, according to the old tradition, also received the name of his great father as a first-born. This Widukind son, would have been considered to be capable of military service under Saxon law and would have endangered Franconian rule, since he would have been his father's legal successor. So it seems understandable to spend the son in monastery imprisonment as a boy until the end of his life in Reichenau, where he was ridiculed as a 'dominator', as a "ruler".

However, the end of the Saxon duke remains in the dark of history and the assumption made by Hermi Kettler-Heidmann that he is most likely to rest with his wife Geva in a large stone grave on the Süntelstein.

Durable reports from that time are almost completely absent, and claims about a baptism by the Saxon duke are based on reports in chronicles that were written much later, even after more than two centuries, and were accordingly written by the monk writers in the spirit of the church. The *Annales antiqui Corbei* were later even recognized as a whole as a forgery. It is also striking if, in contrast to historical figures, no obituaries were recorded about Widukind. No

obituary and the uncertainty about the place of his original burial, all of this points to a non-baptism.

The following histories all emerged from the perspectives of the missions and the interests of the Holy Roman Empire.

The struggles for the freedom of Saxony had lasted thirty-three years. A large part of the survivors seeped away during the resettlement campaigns far from home, another remaining part escaped the flight, especially seaward.

Some time ago the farmer Jan Blankemeyer found a yellowed piece of paper with a song text in an envelope in an old prayer book bound in pigskin. He then remembered that, when he was threshing in the threshing floor, he had spoken the first two stanzas of the old men with a serious expression when he was young. The old text was written in Platt:

Duk unner, duk
unner, De Welt is
di gram,
You can no longer live,
you have to turn it on.

Submerge,
submerge. The world
is grievous to you
You can no longer live,
it is your turn now.

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Duk unner, duk
unner, De Nord is
still free, Then fight
again, To Lann un to
See.

Because wohr di, ice
Karl, you
Sachsenslachter!
Because we want to
kiddeln, from the
front and from the
eight.

From the north and
the south, from the
west and the north-
east, it shouldn't cost
us life.

Allvader was helpen,
Dat us Sachsen ward
free, Dat free blivt de
Norden, Un free blivt
de See.

Submerge, submerge,
the north is still free,
so we keep fighting,
on land and at sea.

Then come true, bad
Karl, you Saxon butcher,
then we want to tickle
you, from the front and
from behind.

From north and
south, from west and
northeast, And
should it cost us our
lives too.

Allfather will help
That our Saxony is free,
That the north remains
free, And the sea
remains free.

That the north remains
free, And our people
alive, Where could we

Dat de Norden free
blivt, Un us people
live! Where can we
give life to Grötert
Us?

Un blivt wi in See,
because is dat ok
good, because you wi
still find En artigen
Dod!

give our lives for bigger
things.

And if we stay at
sea, then it's also
good
Then we still find a good
death.

This song has survived in the Saxon Gauen for around a thousand years and, by a lucky coincidence, it was found in full by the farmer Blankemeyer.

The last stanza tells how some of the refugees went to sea. The fact is now clear: these Lake Saxons, the Widukinder, were the first Vikings!

Karl once again prepared for a new campaign to follow the Saxons who had fled in the still free Germanic countries and, under this pretext, to subject new areas to his Roman-Franconian empire and for Christianity. In Denmark and southern Sweden there were even Saxon branches, mostly port towns, which have been reflected in the various place names, such as the small town of Saksköbing on the Danish island of Laaland.

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The prefixes Saks and Sax indicate their origins. From here the first Viking ships sailed towards the west, reinforced by groups of Danes and a number of Norwegians and Swedes.

So Karl pulled together all the forces available for building a fleet on the Low German coast. About a dozen ships had already been launched, and according to reports, hundreds were planned and some were already under construction. An enormous company for that time.

Then the setback came. The free Seesachsen received customers of Karl's planned large companies through their scouts remaining in the Franconian area and attacked the ship building sites from the sea. They destroyed all ships and thus prevented Karl's intentions.

With this bold stroke of the hand they showed Karl's teeth again. The days of Germanic tolerance were finally over.

Felix Dahn also reports on this tolerance: "The pagan Teutons almost without exception allow Christian propaganda to remain undisturbed for a long time. The polygamy can be tolerant and it is usually." What Dahn cites under polygamy is the religious change slowly slipping from the heights of the primordial religion due to the increasing humanization of the

gods of the Wodan sky. Dahn continues: "He recognizes the existence of the gods of other peoples: certainly no German will be punished who had got to know Jupiter and Mars in Roman service and who also returned home, those apparently powerful, victory-giving gods alongside Wotan and Ziu Sacrificed.

Now Rome had accepted another god ... "

The crusade of violence by Karls Frankenheer largely destroyed the remains of the post-Atlantic legal traditions. What the Iraqi monks, with their missionary comparisons in the Germanic region, which still adhered to the Savior lore comparisons, only succeeded to a small extent - one could rather speak of a failure - Karl did with his sword. What was the philosophy of life and the moral purity of the vilified by later, disfiguring history as Bearskin and Metsäuer Germans, going from a well too late, but unaffected transcript of Bishop Salvianus Massyliensis - that is, from Marseille to arise - out that in 1530

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appeared. The font is entitled "De vero iudicio et providentia Dei" and was printed in Basel in the original Latin text. It reads in excerpt: "Iam apud Gothos impudici non sunt, ni-si Romani, jam apud Vuandalos nee Romani, Tantum apud illos profecit Studium castimoniae, tantum feveritas diseiplinae, non so-lum quod ipsi casti sint, sed ut rem dicamos novam, rem incredi-bilem, rem peneetiam inauditam castos etiam Romanos esse fe-cerunt ... "

In the German translation it means: "... where Goths rule nobody is chaste except Romans, but where vandals switch, even the Romans have become chaste ..."

If one compares the historical events from the time of the Great Migration before Karl's appearance with the chronical interventions after Karl's seizure of power, one sees the complete reversal of the traditions and falsifications. The high and the noble, coming from the Vandals, a branch of the people out of God's breath, the Thuata, were converted into vandalism in order to bring all bad and barbaric into the general imagination.

While in the German area all traditions were destroyed or had to be kept hidden, one should also think of the Ura Linda Chronicle already discussed , the Seesachsen set a new beginning with their Danes friends.

As already stated , they were the first Vikings. After their great success against Karl's started fleet, they became enthusiastic. They gradually went into their host peoples and sailed with them to the sea, taking prey in the western Marche. Only the Frisian tribes had nothing to fear, because the old gang still held.

They embarked on a great adventure in the tenth century: in the year 967 of the Christian era, seven Viking ships landed in the Mexican fishing port of Panutlan, today's Pánuco. Jarl Ullman, the flotilla guide, entered the white beach on the tropical coast. This is how the detailed description of the great Viking adventure began, which the French-Argentinian professor from the University of Buenos Aires, Jacques de Mahieu, put together in a historical unity at the beginning of the eighties of our century. The results of his research trips resulted in the rewriting of a part of Latin American history.

Somehow the northern people also had to know about detours

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received from the *Navigatio Sancti Brandani*, the Abbot of Clainfert's strange journey through Central America in 536 and the trip from Ari Marsson to Huitramannsland, the land of the white men. In a separate work, de Mahieu revealed the fact that the supposed America Explorer Columbus came under strange circumstances to have knowledge of the New World. He already knew where he was going.

De Mahieu also refers to traces of early history in the introduction of his investigations and assumes that towards the end of the Neolithic and the Bronze Ages there was a great empire whose capital was Basileia and which stood on a large island. It sank in the last quarter of the 13th century BC and was in the North Sea. He literally said: "... In the North Sea, from which only the rocks of Helgoland remained today. It was an empire whose United Nations not only encompassed the area of the Nordic culture - the south of Sweden and Norway, Denmark, Friesland and Northern Saxony - but also the south of Spain with Gadiros or Tartessos, North Africa and Europe to the Thyrrhenian Sea. It was an empire whose various peoples were ruled by an aristocracy of Nordic race, the origin of which goes back to the Cromagnon people . It was Indo-European Culture, as it owes the pre-Runic script, the mother of all alphabets in Europe, the Middle East and North Africa, the first traces of which appear in Magdalenia in the older Stone Age

With this de Mahieu also made traces of Atlantis as a starting point for a better understanding of his research into the later white cultures in Latin America.

He also noted in his introduction that history is always written by winners. This also applies to the history of post-Atlanteans in the Germanic area. Therefore, he had to make a historical statement in a series of tireless expeditions through South America, the stone witnesses of the archaeological legacy and especially the found rune stones.

The thoroughness of his modern research can also be seen in the fact that, like Schliemann and Pudor, and not least Herman Wirth, he includes the linguistic comparisons. So he discovered - in relation to Mexico - the interpretation of the people's name which does not match the Mexican Nahuatl language

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men of the Olmecas or Olmecs settling on the east coast. The previous interpretations were inherently questionable. In pre-Columbian history, he knew, of course, that the Maya adopted a certain 'land of the Olman' as the country of origin of the Toltecs and that later the high officials of Mayapan had to use the language of the Olman. The syllable never in olmeca is therefore nothing else - according to de Mahieu - than the somewhat distorted contraction of 'one', which makes no sense in any Mexican language. The professor continued: "... the Vikings landed in Pänuco, and the first Indians they met were the Huasteca, who were subjugated by the Olmeca. The well-known Scandinavian surname Ullman refers to Ullr, the god of hunters in the Germanic mythology, so Olmeca means "Ullmann's people", while the Maya with the "Land of Olman" wanted to designate the country of origin not the Toltecs but the Silesian Vikings, who - as we will see - mixed up with them the name of the Jarl who landed in Panutlan in 967 ... "

He assumes that a flotilla with about 700 men and women landed at the time. But a large, seaworthy Viking dragon, a 'drakkar', could not hold more than 150 people . Such a number could not be reached on a trip across the ocean. From the 'Eiriks Saga Rauda' it can be seen that the crew of the three dragons of Thorfinn Karlsefni each had only 60 crews and some of their wives on board.

On the slope of the eastern Sierra Madre, two images were found that show two types of Olmecs : an Olmeca of low growth, corpulent and with a flat nose, another, larger and with a pointed nose and fine lips adorned with a small beard. In Tres Zapotes a picture of a man with pronounced European

features was found. The unfamiliar tropical climate had prompted the Ullman people to move on to the highlands of Anahuac. Nothing more is known about this train, but de Mahieu surprisingly states: A new section of the Toltec history begins when Ulman becomes her fifth king ...

The new period of the Toltec empire, among the Germanic seafarers and Ulman made king, influenced the life of the Toltecs so much that they adopted their origins for their own and subsequently declared that they all came from the country Tlapallän, its capital -N / A-

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'Tula' they also used Tullän or Tollän for their seat. In the Nahuatl language of the uto-Aztec language group, the word 'tonalli' resulted from the word 'sun' and the 'lan' for earth means the word 'land of the sun'. This corresponds entirely to the traditional Thule. The Greek form of the Nordic Thule is for sun island 'Soley'.

Twenty years later, Ulman was called to Yucatan by the Mayan tribe of the Itzas. There he founded Chichen-Itza. The Itzas called it Kukulkan in their Maya dialect . Kukulkan, the 'feather snake' was the same as the Nahuatl word Quetzal-coatl. In the Chichen-Itza area , the Maya later recalled a second name, which was 'Votan'.

When Ulman later returned to Anahuac, he found those left behind in mixed marriages with Indian women. He was immediately aware that the weak white blood stock would quickly be absorbed and seeped away. He left Mexico disappointed.

Later, traces of the presence of the Vikings were found, again: the North Frisians or Schleswig and Danes and Saxons, in Venezuela and Colombia. It is no longer possible to determine whether these were still managed by Ulman or a successor. However, it is known from the latest research that these Vikings then crossed Ecuador with women, children and horses. The highlands of Bogota are now called Cundamarca and can also be traced back to the white comers as a souvenir. It is composed of the Norwegian 'konung' and the Danish 'konge', for king and the word 'marca', which is also known in the Nordic for Maya quiche mark or province. In the remaining 'dina' de Mahieu sees a distortion of 'dana', i.e. coming from Dinamarca, which he is undoubtedly right about. Purely speaking, it is therefore called Kondanemarka, i.e. Royal Danish Mark.

People stayed behind in Ecuador again, while the rest moved on ...

In his extensive research, de Mahieu then shows how the Vikings, led by Heimlags, in Norwegian the name means 'home earth', traveled along the Pacific coast and covered part of the way with self-built boats. Another kingdom emerged under the name of Quito.

Around the middle of the 11th century they came to Lake Titicaca and founded the empire of Tiahuanacu.

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Scholar de Mahieu drew a broad and fascinating picture of history about the new sun kingdom of Tiahuanacu. His research results from a series of arduous expeditions, worked out according to several disciplines, brought unexpected surprises: The sun sons of the solar kingdom had brought the Atlantic heritage back to light.

Huiracocha, also Viracocha, was the founder of the new empire of Tiahuanacu. This newly developed center was on Lake Titicaca. The name origin translated de Mahieu as the "lake of the white gods". The name Huiracocha is also derived from the Danish hvitr god, "White God".

This Viking Empire lasted over 250 years. Around 1290 it was attacked by warriors of the Aurican people from the Diaguita tribe, led by the Kaziken Cari from Coquimbo. Beaten in several hard battles, the Vikings had to give way to superior power and flee to the sunny island in Lake Titicaca.

There they were harassed again and after fierce resistance most of them fell. Only a few survivors were able to escape.

While some of them reached the sea, others fled to the inaccessible mountain world. There they again gathered new strength and finally, reinforced by the indigenous tribes they left, set out for Cuzco and founded the new Inca empire. Smaller groups moved into the primeval forests, where they slowly degenerated. De Mahieu found a last base in the jungle of Paraguay with the remains of a fortress and runes. Here was a small remnant empire of the white king of Ipir. The natives living there, separated from the other Indios, have been recognized as European origin after thorough anthropological studies. These are the white Indians with the tribal name Guayaqui. Rock paintings from this area, about 120 km north of Asuncion, even show the same symbols as Herman Wirth found in the Nordic rock paintings of the original religion.

Venturing into the nearby Brazilian area, de Mahieu also found a large rock formation, which became known as Sete

Cida-des and amazingly resembles the rock structure of the Externsteine in the Teutoburg Forest. Handprints on stones clearly show long-fingered forms of the Nordic people next to short-fingered forms of the Indians.

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Returning to the aforementioned Guayaqui, de Mahieu found in his investigations that this tribal name is made up of the Quechua word *huaila*, which means level, and the Que Chua name *k'ellu*, meaning white, also milk face. So milk face of the plain. Subsequent attempts to christianize them were unsuccessful. They are still predominantly white, and de Mahieu says of the brown-skinned that these, who also have a Mongoloid face cut, originate from a mixture with some unusually dark-skinned Mataco Indians, who escaped from the Santa Ana area in 1907 and became different join a group of thirty Guayaquis. De Mahieu goes on to say that these Guayaqui are undoubtedly the last remains of descendants from the Viking Empire of Tiahuanaco. His anthropological studies classified them as a long-skulled, white breed of Nordic appearance, with only minor additions of Indian traces. Skin and hair color, peculiarities of hair, such as beard, baldness, oval hair cross-section, skin lines and skull shape are basic characteristics. The intermingling with Indians is recent, which is also evident from the large differences in the skull measurement index numbers. They were originally tall. This is proven by the length and slenderness of her legs. The short hull shape with simultaneous vigorous chest development with great breathability indicates a longer stay in the past on the high plateau of the Andes.

The French-Argentinian scholar concludes that the Guayaquis are the descendants of a community of white race and long-lived biotype, such as *homo europaeus septentrionalis*, who lived on the altiplano for centuries, where the shrinking process of their growth took place. Later they moved into the lowlands of the tropical and subtropical jungle, where they gradually fell into a process of degeneration. Only three or two generations ago did they mix with Indian women. They still retained a few rune-like signs, the meaning of which they can no longer interpret correctly.

But the history of the Viking Empire is not over yet. After the destruction of the great sun kingdom around Tiahuanacu and the escape of the surviving groups after the great final battle, a new arrival was imminent.

At first it was the part that had fled to sea, the one in boats

drove to the Faquisllamga River and went ashore at its mouth, which flowed north into Chan-Chan . There they sat down and established the new empire of Chimor.

The word Chimor comes from the Nordic skim, skimi, which means light and skima means dawn. Again, the Ur-Aryan "dawn" appears as a guide, as was found in ancient Aryan Korea as Cho-Sun, "land of dawn".

This Viking group established a new dynasty and took control of the entire Chan-Chan area. That leading dynasty reached a chain of twenty kings, nicknamed Chimu-Capac. According to Pudor's original language research , the term Capac, the Ca or Ka, which was previously recognized as house and earth, the Pa at Pac can be found in the Heavenly God Father , can also be used for the sun. Here the language even retreats to the Atlantic roots and forms the long trail to the concept of the sun sons.

Ceramic remains show that those who came from the sea as bearded people and other finds from the current century confirm the presence of Nordic ornamentation in the ancient Chimü and Mochica kingdoms and thus the cultural influence of the "White Gods". During excavations between 1969 and 1974 under the direction of ME Moseley from Harvard University , a stone relief was found on the frieze of the Velarde Palace when the large Chan-Chan area was uncovered , which clearly shows a small -sized Viking ship. A bird can be seen on the curved front stem, in which one can easily recognize the swan, i.e. the Nordic symbol.

Eventually Vikings made it to Ilo. Here, too, you will find it linguistically. Ilo also comes from the Nordic ili, it means anchor stone, also anchorage. Ilo is still a small Peruvian port today.

In the course of his extensive research, de Mahieu points to many finds, but above all also rune inscriptions that come from the lost Viking Empire around Tiahuanacu. They fit seamlessly with the surviving traditions.

The Huiracocha legend is completely the same as that of Quetzalcoatl. Huiracocha was considered to be the creator and lord of the sun or sun god. In legend, he also remained the god of the Inca empire, which arose after the fall of the Vikings in Tiahuanaco. It is said that the Inca group from

Relatives of the Tambo tribe existed who came from the place Pacaritambo. Pacaritambo is surprisingly the place of dawn again.

The first Inca in Cuzco was called Manco and came from the south. He was the first sun son of the newly founded empire. The chroniclers gave this Viking guide the name Pirhua Manco, also Manco-Inka, and the name Inka is there again, as that of the fleet leader of the Fryas sons, who was lost on the great west trip, which the Ura-Linda Chronicle reports.

Tradition has it that the sun gave their children, Manco Capac - Capac is a son - and Mama Occlo, - the Quechua word 'mama' means woman, also a daughter - the salvation of the people living in darkness bring to.

The oldest castle in Cuzco was called Inticancha. And at the same place Manco's successor later built an even more magnificent building, the Coricancha sun temple.

Manco-Capac was now one of the few Vikings who came from the escape clans and did not seep away in the south. With three other young people, he introduced himself to the Quechua people with the advice that the Sun Father had sent him to establish the empire. These youngsters are said to have been brothers. They were titled 'Ayar'. In Quechua, it means nothing, as the chronicler Garcilasco notes. However, if the accenting prefix 'a' is omitted from this word from the Inca secret language, according to de Mahieu, the Nordic word Jarl results. Received as Earl in English.

These four brothers are supported by four sisters. But that does not mean that they have the same parents, but only that they belong to the same race. Here the law of blood, which establishes a strict partition between the ruling caste and the Quechua people, has been observed. Nevertheless, in the long term this ruling caste could not fail to inbreed, but did not appear within the period up to the conquest.

When Manco Capac died, his son remained as the heir to an empire that was ruled by theocracy. The white minority, described by de Mahieu as "royal blood", occupied all command posts. The heir to the throne, Sinchi Roca - Roca derived from the Scandinavian first name Hrödgar - converted to Roger in French and English and to Rüdiger in German, and Sinchi from the Nordic meanings sy'na, the

means brave, to command, to lead, to come, in the overall interpretation results in: the general or leader Rüdiger. De

Mahieu found a number of other language influences from the Inca period.

And what is not mentioned in the history books: since the beginning of the last century, archaeologists have found numerous mummies in burial sites from the pre-Spanish period. Especially in 1925 in the caves on the Paracas peninsula. These mummies in no way correspond to the general population average. Although they were preserved naturally due to the climate, they were carefully and artistically embalmed. They came from formerly leading families in the country. According to racial classification, they belong to two different types. Some of them are undeniably Mongoloid with low stature, blunt face, short head and blue-black hair. They resemble the indigenous people who still inhabit these areas today.

The mummies of the second group show tall stature, long skulls and light hair colors with shades from brown to straw blonde and also red hair. The hair of this group is almost a third finer and lighter than the blue-black of the Indians and is also oval in cross-section, while those of the Indians are round.

Thor Heyerdahl cautiously thinks that these Paracas mummies are older and estimates their age to be about five hundred years before the date. However, he also admits that the determination method with carbon 14 has a wide range of errors. At this supposed time, northern peoples had come to the Mediterranean and landed in southern Europe, North Africa and Asia Minor. Heyerdahl could not say more.

However, in the foreground of the considerations presented here are the early Vikings of the Danes and Saxons, who created the empire of Tiahuanaco and subsequently the Inca dynasty with a new great empire. They left behind a number of blonde mummies as witnesses of their origin, whereby Heyerdahl's assumptions are not affected, since there are only inaccurate information with a second possibility.

Among the mummies already found by the Spaniards was that of the eighth ruler of the Inca dynasty, who also bore the name of the legendary Huiracocha. This mummy also had light blond hair and the tradition describes him as white and bearded. And the chronicler Garcilasco reported that his

ne called her sister because of her white skin Mama Runtu, called "Mother Egg".

And there is one more thing that science needs to correct, which has so far overlooked Professor de Mahieu's research: According to today's scientific view, horses in South America have been extinct for twenty thousand years. Only the Spaniards would have brought them back. Contrary to this assumption, local artists in Peru not only portrayed Huira-cocha green-eyed and blonde, but riding a horse.

There they are, the Viking horses from the great empire of Tiahuanaco.

It was reserved for De Mahieu to write a new history of South America, demonstrating that the appearance of white northern people resulted in sustained cultural collapses.

Excavations and other discoveries revealed that at the time of the early Vikings in Peru there was a mixed fabric consisting of two types of cotton. These tissues were partly American, partly African. Its age was determined around the year thousand, so it was exactly at the time of de Mahieu's information about the origin of the Viking Empire, bronze finds from the same period were found in the area from Mexico to Peru.

The scholar Freiang also made interesting comparisons in the field of surgery. Simple skull surgery, such as that practiced in Egypt, was also found for around the same time around thousands, in the countries of Mexico, Colombia, Peru and the neighboring areas based on archaeological traces. Such similar skull operations were also found in the same manner in skeletal finds on the island of Gotland, Iceland and in the Baltic Sea region. Clearance believes returned home from Egypt Sea Peoples nationals had brought the art of skull interventions from there, where it was transplanted from those from north to south. He says that around the millennium sun worship, bronze processing and skull surgery were brought to America.

In 1984, Carl von Freilang also found confirmation in his works that linguistic influences and other legacies of the seafaring northern peoples exist not only in the Mediterranean region but also in America.

Archeology in South America brought further

Findings. Already in the sixteenth century Father Jose de Acosta of Cromlechs in Peruvian Sillustani reported that they correspond exactly to the annual calculations. The

native scholars of the Inca period, the Amautas, called the upright stones sun pillars.

De Mahieu also reports from his research trips that he found a group of 27 menhirs in northern Argentina, which are near the town of Tafi, southwest of Tucuman. In 1977 these stones were randomly placed in a "park of menhirs" after changing places, ie from their original location, to create a tourist attraction . From the original location there is only a location sketch that was made by Juan Bautista Ambrosetti. This shows astronomical location guidelines. According to Vicente Pistilli, the director of a Paraguayan institute for human science and at the same time professor of mathematics at the University of Asunción, a computer calculation gave a clear result of an astronomical clock with great accuracy, originating from the Magalith period. These standing stones are hewn by human hands and show signs as well as heads and, as a special surprise, spiral signs, as can be seen on the sun chariot figure from the find at Dupljaja in Serbia.

Finally, he found rune signs at Santiago del Estero that had a striking resemblance to those of Alvao. One of them was of archaic origin. On an urn in the same area, i.e. in the southernmost foothills of the Inca Empire, there was an image of a feathered snake as a circle around a smaller one inside, which resembles the winged snakes that pull Demeter's car like this on one greek sarcophagus appears. In the same area you could still see spiral patterns that are typical of the Nordic culture.

In addition, de Mahieu published in the "Revista Argentina de Paleontologia" the anthropological conclusions of his in-depth investigations, which show the existence of two breeds, both of long-skulled origin in the Argentine area. Based on numerous anatomical measurements, they perfectly show a Cromagnon type. This results in the fact that long before the arrival of the Spaniards, a prehistoric group of people of non-Indian origin, i.e. of white race, as megalithicists in northern

Argentina was present. The scholar said literally: "Everything is correct with each other: worked menhirs, all of which are similar to those of the European Bronze Age, a culture whose symbols, art and technology originate from the Nordic Aegean, a ceramic whose oldest pieces date from 1200 before the era and people whose mixed race one of her relatives goes back to the Grossstein builders and their ancestors from Cromagnon. There are concrete facts that can neither hide nor bend the

systematic doubtfulness or the evil will of the conformists. "De Mahieu speaks here to an ancient Andean population who have behaved separately from the Mexican, Peruvian and Paraguayan elements of tradition and from that as well found skeletons and artifacts nothing has been handed down.

And quoted again literally: "We have two indisputable evidence. One is the presence of long skulls in considerable proportion to a short-lived whole and the enormous scope of the skull index."

He goes on to say that anthropological studies of the skull indexes of the three skulls found by Schliemann at Troy level 2, i.e. from the Libyan era, and those found on Crete, where mixing with the Pelasgians had already begun in Mykenä. Sparta and Guanche skulls have the same index values.

Nordic cultural elements and anthropological legacies now brought about the fact of immigration to the northern part of Argentina before the early Vikings. Viking remains then came from Peru via the route from Ticucho to the Medina Mountains . There they reached the area that had been occupied by northern people long before them. These former Hyperboreans also had rune marks and other artifacts. Just a few years ago, Carlos A. Bulacit found a detached boulder on a peak in the Medina Mountains that bore the legible rune inscription: 'Two days north of Sven's houses'.

But the most surprising thing is yet to come: A number of urns have been dug out, which not only have the Nordic spiral signs and troja lines, but also have recurring owl heads.

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But also in the park of San Augustin in southwestern Colombia, a large stone owl was only recently found in a stone group in the jungle, which partly consisted of carved large figures.

It seems almost incomprehensible that Schliemann was able to develop such a strong sixth sense after his owl-headed vase discovery, with which he still obliged his grandson Paul in his will to search for owl-headed vases in Central and South America in order to find the key to the Atlantis trail to find. When he died in 1890 and left some unbeliefs and doubts in the field of science, no one could have guessed that it would take almost a hundred years before Professor Jacques de Mahieu brought Schliemann's intuitions to reality and thus to

history at the same time of South America gave a whole new face.

And now you are standing in front of a show that spans an entire world, the immense legacy of Atlantis that is visible everywhere. Fog clears and reveals hidden things. The Atlantic Hyperboreans, the Frisian and Gothic post-Atlanteans and, after them, the Saxons expelled by the Emperor Karl of France, they all drove in all directions as sun sons and left their mark on the world.

The scholar Herman Wirth used his in-depth research to prove that prehistoric and prehistoric ocean voyages were an astonishing achievement by the northern peoples. In one of his works, he described how the pin compass came into being from the old calendar and, in the form of today's compass rose, entered the history of civilization with the water sword lily in the north. A creative feat of the Nordic sailors. To the same extent as mentioned earlier, he compared the common features of Polynesian seafaring as an Atlantic legacy from the time when the early athletes penetrated from the north down into the area of old Europe and to today's South Sea region.

So the Skandzia Goths and the Geerts men named in the Ura Linda Chronicle, like all other North people, had a lot of advantage over all other peoples with their navigation means.

For a long time it was assumed that written documents found on rock slabs on the island of Marajö in the great Amazon estuary and in other coastal areas in Brazil were of Phoenician origin. Then Dr. Lund to Lagoa Santa in Brazil did not do a country research in the interior of Bahia

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only the ruins of a very old, abandoned city, but also a stone slab with a rune inscription in the buildings made of hewn stone. The house foundations were completely the same as the old houses built in Northern Norway, Iceland and Greenland. Finally he found a statue of Thor with the hammer and other unmistakable marks. This Thor stands on a large column and points to the north with his right hand.

Here too, de Mahieu's important research is confirmed, which proves that large stone burials had penetrated all the way to South America and that later a wave of Vikings left their rune marks.

The Royal Society for Nordic Antiquity in Copenhagen has also contributed to the preservation of old Scandinavian sources in pre-Columbian seafaring. Thus one finds in the Copenhagen Museum, the "Antiquitates Americanae sive

Scriptores septentrionales Rerum work ante columbi-anarum in America -. Seedling af de 1 North Oldskrifter inde-goldte Efterretninger om de gamle Nordboers Opdagelsesreiser til America fra det lode til det 14de Aarhundrede. - Edidit Societas Regia Antiquariorum Septentrionalium 1837. " - It contains records of Viking journeys from the tenth to the fourteenth centuries.

These Vikings advanced further west from Iceland beyond Greenland, where they established a number of bases such as Midjekull, Hvitserkr, Fiskernädet, Godthaab and others. Then on to Labrador, which they called Land it Mikla. Driving south, they reached Markland with the offshore islands in the Markland Bay. Further south then the Vinland it Goda area and finally the Hvitramannaland, which is already off Florida.

Another kind of ballad, the Kväji, has survived in the Faroe Islands , in which the north man journeys from the end of the thirteenth century are sung. Of particular interest is the mention of a country called 'Sinnri bygd', which means an inhabited part of the southern part of the world.

On Rhode Island as well as in Massachusetts, pictures and inscriptions on cliffs have been preserved that were perfectly recognized as runes. Rock signs in Vinland, which were previously attributed to the Phoenicians by scholars, are now clearly understood by Thomas Webb and Danish scientists as being purely Nordic

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jump corrected. They resemble the rock signs of Östergötland and Bohuslän. And on Rainsford Island in the Bay of Boston there was a burial site made of red masonry with a skeleton and the hilt of an iron sword. These finds also confirm the correctness of Wirth's research and further supplement the ring of prehistory and early history.

Herman Wirth died in the winter of 1983 when the Hamburg newspaper "Der Spiegel" felt compelled to act against the elderly man with an inflammatory article. He was in the process of building a prehistoric religion museum when he was the victim of a Journaille terror . He suffered a stroke and died six weeks later at the age of 95. He left crucial knowledge to posterity.

What remained is a legacy legacy. It is the knowing grasping of a force coming from the primeval. This is the driving force for the culture-spreading sense of mission of the sun sons, the people from God's breath. This germ rests under the earth of Germania and brings new life time and time again. Whenever

the Northmen were made an anvil, they would come back with the hammer afterwards.

Only when you know the history of the northern peoples in their entirety will you understand that fate is not a coincidence, but comes from a cosmic destiny.

The descendant's gender chain is committed to a great legacy. - - - "

- - - - -

After this lecture there was silence. The listeners' expressions were serious, but the eyes of the young people were shining. Past and present had been found ...

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X. Talking stones

"Keep your blood
clean, it's not just
yours, it comes
from far, it flows
far,
it is heavy from a thousand
ancestors and all the future
flows in it. Put the dress in
of your immortality. "

Will Vesper

Als Meier early in the morning out of the house came to go to school, he collided with two students from the neighboring class.

"Hey, -" exclaimed one of the two, "your balding head, who has become famous, is again like a moon in the waning. The hair is sprouting again like seeds on the Caesar head that was so beautiful weeks ago!"

"Something against?" said Meier pointedly.

"Not at all," replied the other kindly. "We have nothing against you. Only against your class!"

Meier's face showed astonishment. "Yes why then, hey? -"

"You are an arrogant pack!" said the first speaker. "The Negro drums are already booming like big bells and tell everyone about your special lessons in a private school, and the whole thing is carried out secretly, as if you were of a special race. Those who do not belong to your class are excluded as if the others had the leprosy or something else. Why only - " the student grabbed Meier by the arm and stopped. "We already know around five corners that you put the story-teller Trinek in the corner and that you get your knowledge of history from elsewhere. Do you think that maybe the other classes eat the nonsense that is called history as a teaching material and in reality only a fairy tale lesson and when the Rotstern cowboy Trinek is mortising! - Why are you closing yourself off there? - Why then? - "

Meier was embarrassed. "We are not closing ourselves, dear

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Friends! - But firstly, we don't have such a large room to accommodate even more listeners and secondly, the lecturer would

wisely consider doing a non-timely public relations work. Quite apart from a lack of interest in the affluent society. History topics that are not in the licensed textbook are also examined on the political time stage with a great deal of urgency as to whether there would be a grain that a poor, ignorant chicken should not be able to pick. We are only supposed to remain little brains with feathers, which are to be fed with artificially fertilized barley and the Lethe potion. Do you realize that? - "

"That's why," replied the one as he went on. "We also prefer to be alternative to passive. That's logo! "

The second added: "The rubbish from the Trinek is dead trousers. It only annoys the students. That is why we are greedy for better knowledge."

"I want to see how we can feed you," avoided Meier. "If only the Negro drums didn't get any louder." He looked alarmed.

"Are you scared croissants? - We can not always sip only the sour milk of the silly people! - School, block tube and newspapers are all of one color. To empty the mind and to be

televif means to be stoned. That's how it is, isn't it, Meier? - Logo? - - "

"Logo," replied Meier seriously.

In the class, Meier reported on the conversation with the students from the neighboring class.

"If our professors find out, they won't be exactly built. Negro drums are like gossipers." Wulff rocked his head reluctantly. "You know that you always find a beating if you want to hit the dog ... - Everything that is not popular is simply condemned. - The laws that lawmakers have created to maintain freedom are misused for lack of freedom. It is usually that way. - Today's democracy is always the property of a ruling party with its own interpretations of the law, and there are licenses for an opposition role so that the image of an alleged freedom can be painted in two or three colors, and that fits with the nature of modern art with all the related craziness. " Wulff looked questioningly at his classmates.

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"It all sounds right," said Graff dryly. "But what does that have to do with our private seminar? -"

"I just gave a warning," Wulff replied calmly. "By that I mean we don't have a license to hear a corrected picture of history."

"Every law has a framework," said East. "If we stay in the law - and we want that too - then the law protects us! We just mustn't leave the truth!"

"... which is not always wanted," Wulff intervened.

"I have an idea!" mixed Meier now. "We compile a small list of books by American authors, such as Allen, Griffins, and others, that do not contain an early history, but have a basic knowledge of the real regents of the world!"

"Teddy, you're awesome!" exclaimed Wuschelkopf-Babsy enthusiastically. The other students immediately agreed. And Wulff added: "With this we have laid rest for this semester and yet for the other knowledge eggs. -"

That day Trinek had the first lesson. To his astonishment, the class community suddenly became unnaturally quiet after entering the classroom.

His germinating suspicion, however, was immediately awake when Schnauzen-Charly hypocritically asked the question, why nothing has ever been said about Atlantis in history classes.

Trinek frowned. At first he didn't know what answer to give. He eyed the questioner thoughtfully over his nickel glasses. Then he made an indefinite gesture and asked the counter question: "How do you come to this question? " When he heard a slight giggle from somewhere, he added: "This is nowhere part of the history lesson. I want to warn you, yourself to deal with things that are useless."

"Why is that useless?" asked Wuschelkopf-Babsy in their ceaseless effort to hypocrisy -snouted Charly support. "Don't you at least have your own opinion about it? -"

"I don't have time for such things because they are useless," Trinek waved off.

"But then why do you write books about Atlantis at all? She went on.

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"There are also useless books," he replied, already slightly irritated. "Aha," said Snout-Charly deeply, "then many will be useless
Written books. So you could forget some of the things you learned from now on? ... "

"How is that meant?" Trinek's blood pressure rose again. Charly played lamb. "Surely there are books in the books used for the lessons, the value of which can be questioned, right? - And because truth comes after the propaganda, the interest in the teaching material sometimes decreases."

"So you're starting again? " The teacher said. "You must have conspired against me again!"

"But Professor," the swamp squeaked with rolled eyes, "you mustn't relate a lack of interest in history lessons to your time-minded person ..."

And like a bird of prey, Wuschelkopf-Babsy immediately intervened: "Your person is impressively interesting for us!"

Trinek looked around helplessly. He felt run over. He asked uncertainly: "What do you mean by that again? " " Jerking himself up, he added:" If you want to acknowledge my efforts to want to educate yourself in a contemporary way, I will gladly take note of it. "

"Oh, it was often almost too much of a good thing," shouted Charly ambiguously. "We almost got a chip infarction from the sweet seim of current history because you tried so hard. Classes were sometimes a pure program crash."

Trinek knew the language of the disc too well not to know where these expressions were going. So far, there were hardly

any in class. Before he could rise up again , Wuschelkopf-Babsy continued: "Oh, there was a lot of turbo-cool in the extensive crumpled mass of the subject matter. We had a lot of fun with it. - So far it was really bonged! "

Trinek was completely flat. Everything was full of ambiguities, but still easy to understand, he felt that he could no longer prevail here and tried to slip through. With a sour smile he tried to save himself: "I see that you still found the connection to the youth of today and

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out of yesterday's jargon! - What happened to you suddenly?
- "

"The Zerowork is stunning," Meier said. "It has only been the case until now that we have been treated like fuzzis. Whoever did not want to be a slacker, because you called them fascistoid. We have just taken the role models in history. You let Caesar die with relish because he was not a democrat "But he was a great man for the Romans, wasn't he? -"

Trinek rubbed his hands in his hair. "I give up working with you. Rightfully I would have to have the whole class expelled from school. I'm probably the only person here who tries to practice tolerance to save you a catastrophe. If I go back to the principal run, then ... "

"Sneak, sneak!" Came from somewhere in the room.

The teacher covered his ears. Everything has limits and I don't let myself be puked. You are really awesome today to annoy me. I understand your language, but my sense goes against the grain. "

The class remained silent this time.

Again Trinek eyed the glasses suspiciously. He let out a sigh and said, "I really don't know what to do next. If I drop the whole class in history, it means that the teacher is to blame. "

"That is also an option," the student Bäumler thought softly. "Don't get cheeky!" exclaimed Trinek.

"No offense, Professor, but you thought out loud and I only followed you in your thoughts in your thoughts!" returned the student with a disarming innocent expression.

"Finally shut up!"

This brought up Schnauzen-Charly again : "Professor, this is an authoritarian request! - Bäumler's objection was only an

adaptation to the classless society after the class struggle had aimed at the equality of the surviving classes."

"Such statements don't belong in school!" exclaimed Trinek. "There must be order within this house! -"

"Order? - It's fascistoid!" Charly said.

Now jumped Wulff and turned to the class: "That's enough, classmates - we are slowly on ice! -" With loading

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Tonter calm he continued: "Professor, I would like to ask you to start the class, the anger that arises is only because you did not meet us students with a question about Atlantis. After all, there are many interesting things that are not always have to be in schoolbooks. We're sorry to have overwhelmed you with questions! "

It was boiling in Trinek. But he knew nothing to oppose Wulff's calm manner. As the speaker sat down again and the class remained calm, he puffed a few times before taking his place as well.

Nothing happened anymore. He started to read the prepared material listlessly. He felt like he was talking against a billboard with painted faces. The rest of the hour crept away. When he finally left the class, he felt miserable ...

At the same time, an Indian howl broke out in the class.

"We gave it to you again!" cried Snout-Charly hopping around.

Wulff shouted loudly for calm: "Don't be too bad! - We have already been warned not to chase the Trinek too high!"

And Graff added: "Leave the poor Lenin dwarf alone at last. Basically, he is just a poor creature that hangs on a manipulation line and cannot find its way out of a narrow back yard, we do not endanger our community unnecessarily can be dangerous - "

"We also gave Trinek pleasure," Babsy trumpeted. "With the disco language of the politically disinherited we have shown him that we are going with the times!"

"Certainly," Wulff confirmed this hint. "But if Hühne had been there, he would have shed plum-sized tears! ..."

The last lesson on that day was Hühne. The students eagerly waited to see if the class board would make a possible complaint to Trinek. But when the professor came, there was no hint.

There was another surprise for that. Hühne gave the class the opportunity to use the upcoming Easter holidays for a visit

to the Externsteine in the Teutoburg Forest. One only has to talk about the question of costs. He could provide for a discounted special bus.

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This time Graff spoke up instead of Wulff: "Professor, it will not fail because of the costs, we collect for the underprivileged and my parents pay for Meier!"

Meier immediately waved awkwardly.

"Don't risk a lip!" Graff rebuked him. Then he continued immediately: "I assume the class agrees!"

A howl of approval followed.

"You can tell me until the day after tomorrow if everyone can and wants to drive," said Höhne with a smile.

"Drive, drive!" called the students.

Höhne waved it off. "I don't want a palaver now. - Make it out to each other. And now to class! "

The Easter holidays had come. -

On Saturday morning, a special bus arriving via the small town of Hörn reached the parking lots in front of the historic Externstein in the Teutoburg Forest. When they got out, the class saw themselves with their two professors and their companion Eyken in a forest clearing, from which a footpath, past a restaurant, led to the nearby stones.

"Stay together!" warned Höhne. "I leave it up to Professor Hainz to give all the necessary explanations. Especially those that are not covered by general school knowledge and are also not known. So let's go! "

After a short walk through a beautiful forest path, the hikers reached the high stone pillars suddenly looming in front of them with the glade in front of them and the Wimbeke dammed up in the background to a small lake.

The spectators stopped in surprise. The four main rocks towering in front of them made an overwhelming impression. Millions of years had formed these striking rock parts from a mighty Osnig sandstone slab, which arose from the immense forces of the melting ice water, the winds and the effects of weathering. Up to here, along the long Hellweg, the great ice sheet of the last ice age had reached, which had found its memory in the Edda as Fimbul winter.

Professor Höhne had the class stop on a piece of lawn in front of the rock group. "Before we start the tour, we have to take the time, origin, meaning and historical development of the Externsteine and the environment of

To have Professor Hainz explain. Then we will take a tour of the facility. "

The pupils lay down on the lawn unsolicited and left their leaders stone seats. And then Hainz started with his explanations:

"In the younger Paleolithic, the Young Paleolithic and the last ice ages, i.e. from the period from forty thousand years to about thirteen thousand before the era, people of the white, European race appeared in the Atlantic-Western European area, characterized by the main types Cromagnon, Aurignac and Well, it was northern people from the early Atlantic region who gained a foothold here. The Externsteine, with their striking large sculptures, formed a large cult site of an ancient religion, as Professor Herman Wirth did in his life's work after painstaking research into a stone-by-stone gathering The stones talk here, and the stone work that has been preserved shows the many influences that have arisen over the millennia.

Wirth also explained the origin of the stone group's name. According to his explanations, the stones used to be called 'Eccestan', possibly also 'Eccanstan'. This name comes from Ingwäonisch, i.e. Old Frisian and is called Mutterstein or Mütterstein. Ecce is an ablaut of 'acca' or 'akka', which is an ancient word from the ancient European, i.e. Indo-European vocabulary, and also means mother. Wirth also derives this term from the context of an early history mother right, a matriarchy. He also found the rock symbol symbols typical of the large stone burial period, an X connected at the ends by horizontal lines, the symbol for wife and earth mother, also valid for 'salvation councilors'. This view did not remain entirely unchallenged, but the opponents found no better or more credible.

In the 1930s, the German archaeologist Julius Andree excavated the area around the stones and unearthed fragments. At the same time, the first modern interpretations of the signs and the sculptures that were only now attracting attention began. This is where Herman Wirth started his research, followed by further studies by Seitz and Machalett. Finally, Elisabeth Gundrum-Neumann joined recently , about her sensational

recent findings of the breath birth representations have already been reported.

The Thuata, peoples of God's breath, also immortalized their presence here.

Seitz, on the other hand, who died not long ago in Detmold, was a sculptor by profession. As a Bavarian by birth, he was an excellent climber who took the trouble to climb and measure the rocks. He found square, larger holes at various points, which in many cases were horizontally opposite. So he came up with the idea of producing a scale model of the whole stone group. The finished large plaster model, which he had placed on an oversized table, he then connected by inserting wooden struts into the holes found. And lo and behold, there was a wooden bracing system from pre-Christian times, which surrounded the individual rocks at floor level and showed connecting walkways. Today nobody knows where this arduous work went to after his death. It is not to be found in any museum; in a small script he left behind, he reported on his investigations, especially in the large grotto of the first rock, which, based on the various dwelling techniques on the stones, also gave an approximate time of origin.

In a detailed work, Otto Hantl takes the view that the Ice Age people already viewed the external stones touched by the ice as ice or frost giants. They left myths that the ice giants they inspired, later star giants, were also related to themselves and became giants themselves. In doing so, they embodied the subsequent giant sexes, who were in a long chain since the Ice Age. Without going into more detail about Hantl, it can be considered correct that he has correctly assessed the importance of the external stones from time immemorial.

The frühnordisch-Atlantic thinking was based on the original religion, remained alive for thousands of years on the megalithic tombs overtime. Their purity and the connection with the universe was later achieved by no other religion. The signs decrypted by Herman Wirth tell of a deep faith of the early ancestors and their knowledge of the environment and the knowledge of the cosmic laws. The knowledge of an ancient celestial science, from the Thuata-Atlantern to the Teutons, was developed by Otto

Sigfrid Reuter, after painstaking and thorough research, using all the oldest sources, is now available again. His spiritual-

historical investigations of early celestial science completely coincide with the symbols of the sun cycle appearing in the original religion. The sky division used in the old pin compass with the sun position marks and the Nordic day division had some advantages over the Roman interpretation. The starry sky already had fully recorded constellation names that were based on Nordic mythology and have only been replaced by the current constellation names since the beginning of time.

This was the name of the Milky Way Irings Weg in the old names. The star Sirius with a special meaning was called Lokis Brand. With 'the torchbearer' the fixed star Algol may have been meant. The cartman's constellation was called the Asenkampf - asar bardagi, the Andromeda group 'Wolfsrachen' - ulfs keptra, and the southern star - supristiarna, which means Wega.

So far, a number of examples, as they have come down to us from the observations of the sky, the results and thus astonishing records. The old calculations from all over the world, the sky vault, correspond to our modern knowledge. The ancient Indian and ancient Greek names are probably different, but this knowledge, which has been handed down from there, is completely identical to that from the north. The time of the great Goth migration through Asia also left its traces of knowledge in ancient Chinese. On a Chinese rock depiction, for example, you can find a deity in the Great Celestial Chariot, which comes from a later period, but can be traced back to earlier knowledge. The constellation of the 'Big Dipper' was also found as 'Dare' in Germanic. In Old Indian it was called 'the seven shining', in the Greeks 'the bear' also known as 'carriage' and only the Romans later spoke of the 'seven threshing ox'. In older Swedish and Danish, the 'Little Car' was called kvennavagn, that is, women's car, the 'Big Car' karlvagn, karlvogn. An earlier name is not known. But if you know that Thor's statue in Uppsala shows seven stars and the chariot in his hand, then surprisingly one finds the bridge to the names in ancient Indian to the 'seven shiny' as very obvious. In the southern part of India there is a road from Puri

to Konarak, where a temple dedicated to the sun god Surya can be found. It is the so-called Black Pagoda, which also represents a car in which the Indian Helios drives over the sky tent every day. This car also includes seven draft horses. So

again several traces of the post-Atlantic Goth migration through Asia.

From the examples of early celestial science one can now also see the importance of the solar observatory hewn out of the upper area of the second rock. Part of this sky observation site was unfortunately also destroyed by the Emperor Karl. However, there was enough left over to be able to see an overall impression, just like the altar-like stone table with a column base in front of the hole in the sun. At the time of the summer solstice, the light of the day's forehead falls exactly through the circular rock hole that has also been preserved.

If you stand as a viewer looking through the rock hole, you will find a head hewn out of a ledge after turning left towards the back wall of the rock. This shows a wide open mouth, which can also be seen as a symbol for the birth of breath. On the day of the summer solstice, the incoming sunlight breaks on the rock head and puts a golden light hat on the head. Light hats of this kind were also adopted for later depictions, without the original knowledge, the symbol for the solstice, having been preserved in all cases.

In the sun position observation chamber of the second rock, the active researcher Walther Machalett found that the altar-like base in front of the sunbathing hole is part of the overall system of the chamber with the ancient European standard, which in earlier times corresponded to the geodetic conditions that existed at that time for a determination. The original Nordic dimensions were 63.5 and 127 centimeters. During his research, Machalett found out that, for example, the most authoritative reference books, maps of the earth and geographers for the dimensions of the globe come to different numbers. The original dimensions appearing in the area of the external stones indicate the numbers 63.5 and 127, which have been found to be cosmic times and which also give the dimensions of our earth. Exactly this means that those who knew at that time assumed that the Earth's radius measured by them was 6,350 kilometers

was 12,700 kilometers in diameter. These numbers are surprisingly close to the current slightly different measurement results. The comparison of the results also shows that the earth has changed somewhat from then to now.

Since Machalett repeatedly came across the two specified primary and basic dimensions during his inspections, of which there were multiple traces, he subsequently deduced the fact that when determining the original dimensions our planet was still shown as a sphere without deformation has a radius of 6,350 kilometers. This is easy to understand, since the revolutions and the law of inertia are known to be the causes of a continuously developing change in shape and transformation of the earth's body. And in the sense that the pole diameter is constantly shortening and the equatorial diameter is lengthening. A process that also results from the decline of considerable masses of material from captured or sucked moons or other celestial bodies.

Doubts about the unimaginable knowledge of the megaliths and their descendants, especially when finding the ancient European standard, can be countered with the surprising finding: Machalett also found out the fact that the radius of the cauldron in the large cave of the first rock was also 63.5 centimeters. The same number of diameters is also present in the same type of boiler of the Lichtenstein found, not far from the external stones. The long side of the meridian plate in Chartres Cathedral, which is full of secrets, is the same size and finally the original size of the Cheops pyramid is the same. In addition, the odal rune of the aforementioned Lichtenstein is also 63.5 centimeters, the construction size of the cult complex of Schwarzenburg near Bern and the horseshoe-shaped niche in the tailor's hole of the Lichtenstein are also the same .

An explanation of the previously controversial stone caverns in the caves is subject to special consideration. In any case, they are the archetype of the later grail legends.

The diameter of 127 centimeters shown can be found, as already mentioned, in the star observation chamber on the external stones, in the boiler diameter in the large grotto, in the Lichtenstein, in the so-called Bierstein near Lüneburg, in the Externstein rune in the external stone grotto , in the original dimension of the

Cheops pyramid, at the octagon in Aix-en-Provence, at the shrine of St. Epiphanius in Hildesheim, created with secret knowledge, and in the plate size of the mosaic floor of Baläca in Hungary. There are undoubtedly other comparisons that are still waiting to be found.

Machalett's work brought more surprises than just the earth survey numbers and pre-dimensional relationships. Here is a new special case for a sixth sense or a premonition to break through in order to find old knowledge again. He drew a straight line from the external stones to the pyramid of Cheops, another baseline westward of the same length, and reconnected the corner point found to the west to the external stones. The western point of this equilateral triangle found was on the small island of Salvage, in Machalett's opinion, a remnant of Atlantis. But that's still not enough: A third of the triangle area by horizontal lines results in triangle formation in the same another sixteen small inner triangles, with the tip with the external stones exactly in the north and at the highest point. And at all points of contact of the small triangles with the horizontal lines and the three body lines, there are old places of worship. So again a large-area survey from the ancestral knowledge. A similar example to the great goose path, the spiral lying over France, where the most important old places of worship were also located. Particularly noteworthy is the fact that the right side of the triangle described above shows Olympus exactly in the middle between the external stones and the pyramid of Cheops.

On the western point, Salvage in the Atlantic, stool tombs and red-painted skeletons were found. Also remains of feather headdresses, as they were characteristic of the Atlanteans and Nordic sailors. The wall friezes on the temple of Hierankopolis still show the northern people with their feather helmets, who were then pushing the Egyptian empire, also mentioned earlier. Salvage still had rune signs and a vocabulary related to the original language. Dolmens and standing stones clearly round off the picture of northern relations.

All these fixed parts give the picture of a leading meaning of the external stones. Incidentally, it should also be mentioned in passing that on the line of the stone group to Cheops-

The town of Delos, whose cult significance is known, is also located in the pyramid. The abundance of all these facts found

precludes any suspicion of chance. The knowledge that emerged from the early days through an impartial research work also shows the extensive breadth of the Nordic Atlanteans and their descendants. The barbaric separation of the historical period that had begun with Christianity from the long succession of the ancestral primeval culture and its peoples' connections with their species, spilled knowledge and relationships for a long time. The attempt to blur ancestral origins and to transform them into alien attitudes can be compared to the example of the Hellenic son of God Antaios, who became easily defeatable when he left his own topsoil. He was insurmountable when he found his way back home. The German species also has its inner home.

The Externsteine, once sacred center of Urgermania, are a large unit with the landscape. Old holy places, sites and connecting lines form a holy independent district. Adolf Persing found that north of the Externsteine, a straight line runs eastwards from the town of Stukenbrook, over the point of the Hermann monument, which stands in the middle of the old Gotenburg, over Fissenknick and on to Kaienberg bei Schieder. In Stukenbrook, as is common after Christianization, there is a church in this once sacred place. As mentioned earlier, it was the work of the monks everywhere to eradicate the places that were branded as devil and witch places with their old meaning. In Stukenbrook it was a thing place. The Gotenburg in this connecting line was built as a large defensive and fleeing castle. Barren remains of remnants are still standing.

Fissenknick is further east. A place that the moon reached when rising in the northeast at the mountain height. If you follow the light of the moon from then on, you can follow it through the hole in the light of the tower rock, the solar observatory on the external stones, as a light guide over the village of Barnacken to the Valeda Tower. Another straight line that branches off from the east-west line to the southwest. It results in a lunar observation site that also records the thirteen times that the moon passed through the year. Furthermore, a southern line runs from Hiddeser Berg via the Hermann Monument of the Gotenburg to the village of Schlangen. To the west of it were old cult sites and

Places. So also a Thingstätte, a large Godenhof, a sports and racing grounds and a holy grove.

The aforementioned points and connecting lines are completely enclosed by a circle with its three hundred and sixty degrees. The numbers three and six are known to make up the sum nine. This nine has a special meaning in the area of Externsteine. Assuming that a line is equal to an extended angle and that this counts 180 degrees and results in one and eight nine, the straight line running from the west-east line divides the area into two right angles. This 90 degree angle shows the nine again. The angle from the moonlight line to the tower rock is 45 degrees, again four and five, making nine. A strange numbers game or more? ...

An examination of the old sacrificial sites and sacred groves revealed the fact that they are all located in radiation-free areas. In addition, the Godenhof, known as the Sternhof, was surrounded by a wall, contrary to the former ruling Odalrecht. This highlights a special feature. Wilhelm Teudt had measured the old walls and recorded their angles. This outline resulted in an irregular hexagon. The wall with the one designation lay exactly on the sacred line that runs from the village of Schlangen to Hiddeser Berg. A review of the direction of the wall by two professors from the Astronomical Institute at the University of Berlin showed that these were aimed at individual stars. Accordingly, wall one initially ran exactly from north to south. Wall two was built with the southern end facing the moon's point of rise and the northern end facing the setting moon. Wall three pointed to Sirius and wall four to the chapel star in the sign of the carter. Wall five points to the delta buttons in the image of Orion, wall six to Kastor in the constellation of the twins. All of the stars mentioned were set for their downfall, only wall six for the rise of the castor.

In the Germanic sky names were Sirius the Fackelbringer, Kapella the Asenkampf, Delta was called Friggs Rocken.

And Kastor was one of Thiazi's eyes.

The walls were erected around 1850 before the era, as evidenced by astronomers when looking back to the constellation at that time.

In the vicinity of the Godenhof there were thing and sports competition facilities. The Langelau - lau means cleared

Platz -, west of it the Lindelau, a place for the administration of justice, and the northeast the Königslau, a consultation place for noblemen and princes. Finally there was the

Gudenslau, a large grove of gods, as described by Tacitus in his 'Germania'. In the northwest, the Eccelau, the free mountain dairy, closed off the surrounding squares.

The Godenhof itself housed an educational institution for nutritional, military and intellectual training. So a precursor to the universities created in the Middle Ages. The training subject also included legal studies, odal law and other branches. The Externstein area with its surroundings shows a far-reaching whole, a gathering point of ancient knowledge and a deep faith connected with the universe.

Now there is another surprise from Machalett's research: if you add a circular tip to a map of Europe with the Mediterranean, exactly at the Externstein site, and start the circle mentioned earlier with the length of the knife to the pyramid of Cheops and pull it out all the way, the island already mentioned Salvage touches in the west and then connects these points, there is a triangle with a north orientation. The angles of this pyramid are all 45 degrees. If you pull a vertical line from the northern tip, i.e. from the Externsteine, you will reach Ghadames on the south line. These vertical, divided into four parts with horizontal lines, meet on the triangular sides, starting from left to right, or from west to east, in the west on Mont Lucor, the French mountain of light. At the crossing point is Zurich and on the right, on the east side, is the very old settlement of Agram. This Agram lies at the foot of the Slemj and is considered an old district with a cultic meaning. The middle division line runs from Madrid directly to Olympus. The island of Delos, with the largest ruin field in Europe, is a sacred site of great importance on this straight line.

Here with the triangle summit, located in the heart of Europe, the place of the Externsteine shows itself as the most meaningful point in the Germanic area. The encircling circle, drawn with a compass, reaches the Urals in the east of the map, in the west it is the island of Salvage, which still has ruins of Atlantic origin. In the north, beyond Iceland and reaching as far as Greenland, the circle encloses the area of life and influence of the northern people, or the white race.

In addition to the strange pyramid with the meaningful and evenly distributed locations on the triangular fields, there is also a second one. It is the so-called Berey pyramid, built up with the number of vibrations of the musical notes. Placed in the external stone pyramid described above, the meaning of

the number nine turns out again. For example, the top of the pyramid shows the tone f with its number of vibrations, which, when added together, highlights the nine, i.e. 729, seven and two are nine and next to it a second nine. The same also applies to the other notes with their oscillation numbers, which all show the same arrangement, that is, the agreement of the Berey pyramid with the Externstein pyramid. It is almost unimaginable what lost knowledge now comes to light again.

The loss of old knowledge and the weakening of Germanism was achieved through spiritual uprooting and the Roman formation of empire with a supranational aim.

With the break and the violent further changes in the period that followed, an attempt was also made to remove the rock paintings from the old explanations. Nevertheless, in the popular perception, the huge and striking profile formations in the old meaning remained awake. Above all, the impressive face of the old, the Allfather, on the first rock, where the pent-up Wimbeke flows.

The second rock shows the giant Ymir, the third, the blind Hödur, lying close to it. On the fourth stone is the hanging god, who resembles the later picture of Christ in every respect, since it even shows the side wound that the Roman-Germanic legionnaire Longinus is said to have inflicted on the Jesus hanging on the cross.

In pre-Christian times, the rock image corresponded to Odin hanging on the windy tree for nine days, as is the case in the Hävamäl of Edda. The 'windy tree' means the annual and world tree in the wind month, the harbinger of winter, the fog moon November .

The oldest interpretation of the cross god comes from the primal religion of the megalithic period. Here the rock with the spread arms was considered the lord of the human race. It is the healer of the Great Stone Graves religion, after Herman Wirth the Nordic-Atlantic Fro, who was also native to Heiligland-Helgoland ,

Finally, the early Christian Iroots Scottish monks later referred to the image of the

knew Savior, also known as the Savior, who made them the new Rock Savior for their conversion purposes .

At the summit of the Odin or Heilbringer rock you can see a head looking into the vastness of space, the right eye of which

is different from the left. It is a so-called star eye or ray eye , as Gundrum-Neumann thinks and characterizes the wearer as a supernatural Supreme Being, as it appears in the original religion. To the left of this is a large head picture that is particularly clearly worked out and shows an open mouth. The open mouth is striking here, recognizable as a sign of the birth of breath. Upon closer inspection, attempts at destruction are unfortunately found here, too, but they could not do much to the sculpture. Popularly known for this head, the epithet 'the caller' got after the primal knowledge of the breath birth sign of the open mouth was lost. Immediately above the head, the shape of a lizard or salamander was also very clearly preserved. In popular belief, this little lizard was considered a soul animal and protective spirit. A stone at the top, across the entire width of the header image below, in conjunction with the 'Rufer' represents a cap covering the main. This cap itself, on the other hand, also forms an independent image piece and points in the same direction with the one below Head two bird heads. The head in the foreground has lost a part of its beak through deliberate destruction, and weather damage cannot be ruled out. The break has clearly been preserved. The bird's head behind is better preserved. They are birds from mythology: in the Nordic area, swans, ravens, eagles, and in ancient Egypt, the falcon. They are the signs of spiritual empathy, for the mental flight to connect with space. The - according to Gundrum-Neumann - the lizard lying under the head of the 'caller' as a terrestrial animal, in connection with the depiction of birds, the air beings, is in the symbolic language a well understandable representation of the everywhere visible opposite poles in existence.

The Dörr couple discovered further remarkable findings: On the Kreuzgottfelsen there is still a wobble rock at the highest point. A picture taken by Hermann Dörr on March 21st, i.e. in the half-year, the beginning of spring, shows the sunburst from the coffin rock in the lower left corner of the wobble. Explained in a script

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Ms. Dörr the previously existing celestial science with her determinations on the rock group, how the old calculations correspond with the modern astronomy. So it says in the said scripture, the human heart is inclined with the inclination to the earth's axis to the longitudinal axis of his body. Man's stride is 94 centimeters or 940 millimeters. The cubit was 42.3 centimeters, one foot 23.5 centimeters. All of these dimensions

have a certain relationship to cosmic sizes. The sun's diameter is 696 million kilometers. If you measure the head diameter of the guardian in front of the grotto on the first Allfather stone, the number is 26.39 centimeters, which is the root of 696. But that's not enough. Not only the spherical shape - as Dörr goes on - the inclination of the earth's axis to the orbit, the length of the earth's orbit, its diameter as well as the diameter of the sun and the length of the year, including the law of the perihelion movement, was known. The perihelion is the closest to the sun, just as the aphelion represents the greatest distance from the sun on its annual orbit.

At present, our summer - the calculations and comparisons by Dörr on the rock group were made in 1970 - is in the aphelion and, due to the slowdown of the earth on its orbit, is 186 days longer than the winter with 179 days.

But the perihelion is no more fixed in space than the spring point for all time. Both have an annual movement of 20 minutes and 23 seconds, or almost a day in 72 years. This is called the advancing movement of the equinoctial, the passage of the sun across the celestial equator. The perihelion circulation, like the equinox circulation, is approximately 26,000 years, exactly 25,920 years. And now Dörr found out: These precisely measured movements were carried out using fixed points for such observations. And he found such fixed points on the stones as well as on the guard figure in front of the grotto through a notch in the second rock. Always at the beginning of spring and autumn at exactly 12 noon, the sun briefly moves into this notch, which then also hits the guardian's left eye for a brief moment. This eye is said to have been lined with amber. This measurement of the perihelion movement by means of the illuminating eye gives a further relationship to the one-eyed Wotan or Odin: his eye was, among other things, an important measuring instrument for measuring the exact

Year length as well as to the perihelion and equinoctial movement. So, predictably, the beginning of autumn will have advanced to September 16 in about 12,000 years and accordingly the winter will last 7 days longer.

The aforementioned notch next to the guard's head shows the shape of a spearhead. 39 days before the Yule Festival, pre-Christian Christmas, on November 15, the sun shines for the last time in the tip of the spear notch. The same thing is

repeated 39 days later, on February 2. The course of sunlight was measured here too. The Christian Church later made the day of Maria Lichtmeß.

The culture grown up from celestial science is a unique, great achievement of the human spirit, said Dörr about the results of the investigations.

These great cultural achievements and their spread refute the fairy tales of the ignorant barbarians of the north.

Through a very thorough and careful work, Dörr also found out that not only the harmonious proportions of the golden ratio were already known, but also the logical consistency of the laws of music and its keys. These profound connections can be read in detail at Dörr.

In the megalithic period, these sky observation points on the external stones were often found elsewhere. One can add that the well-known large stone group of Stonehenge in England also produced surprising research results. During a survey, the Russians Vladimir Awinsky and Valentin Tereschin stated that they had discovered a pentagram in the coherent, mysterious geometry of the five trilithes of the so-called horseshoe, the thirty stones of the so-called Sarsenkreis and the fifty-six pits of the Aubrey district, from which the size of the five near-Earth planets can be read. The deviation from the correct size ratio of the planets Mercury, Venus, Mars, Jupiter and Saturn is no more than a hundredth. The knowledge stored in Stonehenge, in the existing and earlier settlements of around 120 stones, is still extremely large. As was calculated with the help of a modern computer, there are over seven thousand connection options. The American astronomer Gerald Hawkins entered astronomical data into a computer, with the help of which the most important control values between them

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to find out thousands of possibilities. The result was amazing. From the stone arrangement it was possible to read, among other things, how to get precise information about the turning points of the sun and moon in the rising and setting.

And that's not all. - Professor Alexander Thom from Oxford University found that the circumference of the stone circle from the Stonehenge facility was almost exactly three times the diameter of the facility. That is the number pi. Again and again one has to find with astonishment the correspondence between the mathematical knowledge of earlier times and that of today. Not only Archimedes and Pythagoras knew this special number Pi with the calculation of 3.141569 ..., it was already known to the megalithicists. It

appears that the number pi is the number of the universe, showing its infinity, because strangely it does not end. Japanese scholar Yamasutra Canada kept a computer running for two days and one night and then turned it off because the number was endless. Almost six and a half million printed pages in letterhead format would be needed to achieve the results. It was Plato who already described the number pi as the embodiment of the infinity of the universe.

It is also known that the ancient Egyptians knew and used this number and also the Pythagorean theorem, as was already evident when building the pyramids. - Only a few years ago a find was unearthed in Iran that shows the Pythagorean theorem neatly incised.

The sky observation science from the old past left not only stone witnesses in the old European area. Central and South America also show similar observation sites and calendar bequests. In addition, there are the latest finds from de Mahieu in South America that reach as far as Argentina. You were mentioned earlier.

And now there is also the fact that a recent expedition of the Second German Television - ZDF - in the area of Tiahuanaco saw an equally precise sun tracking observation system. In the middle of a rock group, in which finger-like stones show a strange natural play, there are also two opposite natural stone columns, which are connected by an artificially balanced horizontal stone connecting beam like a bridge. Not far from there is another stone with an artificially cut hole. And exactly on June 21 and on

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December 21 each year, a bundle of sun rays throws a shining picture of the sun through this hole onto the center of the stone connecting bar behind it, which connects the two finger rocks. But that's not all: on March 21st and September 21st, another system miracle conjures up a dark shadow triangle in the same place as the sun brands.

The two rock fingers connected by the stone beam are known to the highland Indians, the Aymaras, who live there. They simply call the gate-like rock formation with little knowledge, Inca gallows.

A gold disc was also found at the same location, clearly showing Nordic ornamentation. This, in turn, fits exactly with de Mahieu's statements about the Viking Empire around Tiahuanaco.

And now there is another surprise: Wilhelm Langewische discovered an artistically stylized bird image on a stone relief in this room, which contains the exact floor plan of the Externstein system in the ornamental representation .

Something else stuck to the external stones, even in the Christian age: name transfers from the early Christian, millennia-old names to Brynhild, Kriemhild and others that come from the Nibelungen epic . And here is also a history correction:

It was only since the beginning of the 1980s that the real scene of the Nibelung tragedy was determined after extensive research .

The changes in the designation of the old Ida figure on an external stone rock as Brynhild afterwards and finally Kriemhild in the Middle Ages, give reason to include the latest historiography and thus a history correction of the scene of the Nibelungenlied in the considerations around the space of the Externsteine. This is the historic Hellweg line, on which the ancient stone sanctuary is located. This medieval epic is one of the greatest literary treasures from that time and, like other sources of the past in the present day, is neglected. In the British occupation zone of West Germany, the Nibelungenlied has even been banned for school lessons.

The historians, at the forefront Walter Böckmann and Ritter Schaumburg, now have more light in the haze

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Locations brought and thus created a completely changed new history.

Ritter Schaumburg worked with several scientists, especially with Professor Roswitha Wisniewski for German studies at Heidelberg University. She was a student of Professor de Boors in Berlin and is considered a special expert in Thidrek saga research.

The records of the main manuscript, the so-called "membrane", may have been created around 1250 on the basis of sources in Bergen, that is, in the Low German region. The Thidrek saga also comes from the Bremen, Münster and Soest area.

And this is where the statement of the location of the Thidreksaga begins: Thidrek should not be confused with the Gothic king Theoderich, who was buried in Ravenna, as was often assumed. Dietrich von Bern, sung in the epic, did not come from Verona, but from Bonn, which also appears in

Verona in Latin as Verona in the old names. In the meantime it has also turned out that the surrounding towns, Dortmund at the time Thorta, Soest formerly Susat and Cologne were once called Babilonia. The duna of the saga, previously accepted as the Danube, has now been recognized as a Dhünn, and mentioned in a document around 1117 as a Duona. It is a tributary of the Rhine at Wiesdorf-Leverkusen.

It then goes on to say that Bakalar Castle was the ancestral home of Margrave Rüdiger, correctly in the old Rodingeir form. The name Bakalar was also mistakenly confused with the Lower Austrian Pöchlarn. And finally the royal seat of the Nibelungen, really Niflung, was the place Vernica, today's Virnich, previously also Virmenich, near Zülpich.

According to Ritter Schaumburg, the local and historical data undoubtedly give a correct and uniform picture of the conditions in Low German from the sixth century, including Flanders. So even before the time of violent Christianization.

Gold finds were also made at Enzen. At Soest one found chamber graves. These finds made a significant contribution to illuminating history. The Low German region is littered with megalithic graves, also known as Hun graves. Stone chamber graves can still be found everywhere in the area of the Lüneburg Heath and in the Oldenburg area as well as in other northern areas. In the area of the Senne, on the other hand, as far as Soest, wooden chamber graves were found.

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Excavations found skeletons up to two meters in length. So there were giants, hunts, descendants of a giant family everywhere. The references from the traditions also match the designation Hüne or Hune. The megalithic graves, also known as giant beds, are called jute doors in Scandinavia, and giant parlors for the giant burials.

Hunau is located in the Westphalian Sauerland, west of Winterberg. At Lüdenscheid the Hunscheid patch, which is to be understood as the border of the giants. There are also the towns of Hunfeld, Hunnesrück, near Geilenkirchen Hünshofen and then the Hunsrück. Traces of the name in the same direction can be seen throughout the old west and east of the country. In the Teutoburg Forest near Tönsberg there is a Hun chapel next to the place name Hunensteig, which was built on the site of an earlier old sanctuary.

In the 'research questions of our time' Gerhard Kahlo explains that Siegfried was nicknamed Hunske, that is, the 'giant'. This also answers the question of how the hunts or hunts could be mistaken for the hun. Kahlo also points out

that the Thursen family mentioned in the Edda were giants. Here the chapter about the earlier giants in human history is confirmed again. One of the Edda posts says that Asen entered into marital relationships with Thursen. And then you also find the sentence: "Odin's son rules in the Heunenland." Older editions of the Nibelungenlied also used the terms Heunen instead of Hünen. It goes on to say: "Sigmund ruled in the Heunenland."

The Huns, coming from the east, already broke into Central Europe in 436. The army of the Burgundian king Gundahar was destroyed during this procession of the Huns. The same fate happened to Attila in 451 in the Battle of the Catalunya Fields. Anyone who, according to the latest state of science in connection with the Nibelungenlied, continues to confuse hunts or hunts with Hunnen-Avars remains baffled.

In the Thidrek saga there are no references to Asian riders. The Hunaland is flawlessly the land of the tall giants in Low German. On the other hand, there is anchored here that Westphalia is the Hunenland, with the main town Susat, today's Soest.

Soest is a foundation of the Frisians. There is still in Oldenburg

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the river name Soeste. Around 965 Ruotger called the city Latinized Sosacium in the 'Vita Brunonis'. And the Soester city law of 1144 and 1165 was then called 'Jus Susatense'.

The extended radius around the Externsteine and along the Hellweg can be seen in this primitive Germanic settlement area in moving historical processes and changing events. Here, too, the giants come to life again from the early gray of the past in fairy tales and myths as well as in folk tales. So in the Beowulf saga of the giant Grendel, in the König Rother song the hunts Grimme and Wiedolt and in the Wolf-Dietrich tradition Rutze und Welle.

In a fairy tale research paper Rose Eller correctly stated that the kings in the fairy tale corresponded to the nine deities in the sections around the cultural center of the Externsteine at the time of the Wanen. These emerged from the sea giants around the ice age on the external stones. They settled on the coasts of Northern and Northern Central Europe, sailed the glacial meltwater of the Eliwagar stream with boats and put the stamp of their existence on the whole room. They were followed by the megalithic people and megalithic builders. They also descended from the mountain giants that were located on the Externsteine and in the interior of Old Europe.

This is how historical reality emerges from the veils of fairy tales and legends.

This clarifies the origin of the name for the Westphalian Huna country and corrects the Hun error. And now on to the historical background of the Niflungen Thidrek saga:

The Günther of the epic song was King Gunnar, who lives in the town of Verniza on the left bank of the Rhine, north of Cologne. The name of the Niflung is derived from the historians from the town of Neffelbach near Zülpich. This spot was the starting point of the early medieval epic. Hagen was a co-ruling prince in this room, but not an uncle of Gunnar. Sigurd, the saga's Siegfried, acquired the dignity of a sovereign by marrying Grimhild-Kriemhild. After Sigurd's murder, the Westphalian king of the hay or hay, Attala, decided to avenge the dead and to free Grimhild. He sent his nephew Osid to Verniza to look around for the time being. On this occasion, Osid also sent Attala's greetings to Gunnar and Hagen. So Attala lured the Niflung to the Huna country.

Hagen sensed disaster, but nobody listened to him. Also gifted women warned. Vain.

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So the Niflungen, by no means Burgundians, following Attala's invitation, with a strength of about a thousand men, moved from Verniza Castle to the Hunenland. They set across the Rhine at the point where the Duna emptied into the great river, with ferry boats, each holding a hundred. After a half-day ride they reached Rodingeir's Bakalar Castle. Here the margrave joined the train with seven warriors. A few days later, the Niflungen came to Thorta Castle, today's Dortmund. Moving on, they came to their destination Susat, Soest, where they were received by Attala and Grimhild.

All of this took place in the sixth century on both sides of the Rhine as far as Westphalia and not, as has always been assumed, from Worms via Bavaria to Hungary.

Embellishments and exaggerations later emerged from the Nibelungenlied, which was written and rewritten several times, but the essence of the chronicle remained. Of course, seven thousand dead were never taken out of the fighting hall, and it was just as unsuccessful that a hundred cars were not enough to take away the Nibelungen treasure.

In Soest there are still old wall remains in the city center, which date from the time of Attala. The walled Holmgarten is still there, the historical scene of the epic drama, Attala's castle, was located in the city center between the Petrikerche

and the St. Patrokli cathedral. Unsuspecting and ignorant of history, city visitors and locals now walk the floor of the past steeped in history.

The knowledge of the place names recorded and historically explained in the Thidrek saga , and now from a painstaking research work, has to be made accessible to the general public with new educational pathways.

The conceptual image of the Low German historical area from Flanders to Denmark gains a new breadth. Thidrek, who succeeded Attala as ruler and not much later Widukind, are among the greats of the early Middle Ages of the pre-Imperial period from the Germanic heartland.

An old Swedish manuscript also states:

In stadh lay ostan for
Bern som kailas
Venedi,
ther was en
hertogn som
ragball het.

One place was east of
Bern, which calls itself
Venedi.
There was a
duke called
Ragball.

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Modern humanistic education at German secondary schools had placed Hellenistic and Roman classical antiquity at the center of the great curriculum and, as Böckmann rightly puts it, left its own great eventful past with self-imposed blindness on the sidelines. This was the only way to ensure that a variety of mutually contradicting, in most cases completely incorrect and unsustainable opinions were presented during school tours to the Externstein and elsewhere.

A group of schoolchildren recently stood in front of the rocks with their teacher, who made it extremely easy for himself. He said nothing more than that monks had done stone work during the Christianization, referring in particular to the relief of the cross and saying that the Nazis had previously claimed to see a Germanic site there. During this brief explanation, the young people fumbled through bottles of Coca- Cola they had brought with them and smooched Wrigley chewing gum.

But that's not all. - The previously revealed retrospective of a new past picture is embarrassed and uncomprehending by the young scientists who are committed to the political present. The half-education in history obtained at the current universities now shows a shrinking of the previously existing knowledge from the past hundred years and therefore simply cannot cope with the new, expanded knowledge.

In recent years, re-education has been further abused by falsified and abbreviated histories as a means of political propaganda.

There is no getting around pillaring the newly set historical twists in order to simultaneously prevent a background-programmed high treason, which is supposed to foster politics with the hollow bricks of history. To put it bluntly and clearly, it is all about trying to convince the German people that the Central European, Germanic region up to and including Oldenburg in Holstein was originally a Slavic settlement area.

Ritter Schaumburg also points to three great Eastern empires in his Thidreksaga research . In the west the Hünenland with the areas of Westphalia and Lower Saxony, to the east of it the Wilzenland, also called Greater Sweden, which included Mecklenburg-Pomerania, southern Sweden and the Danish islands

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finally the Rytzeland with the capital Nogard, seat of King Hertnit. So no trace of 'Slavs'. The wilzen were also known as Swedish men.

The Berliners have a good sentence: "Nightingale, I hear you traps!" - The attempts at historical destruction were immediately opposed by scientists who remained independent and were only responsible for their own consciences. The Kiel university professor Walter Steller published the two-volume 'Fundamentals of German History Research' shortly before his death, followed by the historian Lothar Greil, whose thorough work 'Die Slavenlegende - die Deutsche sacrifice of an erroneous view of history' must be emphasized here. Finally, the Berlin DDR. Erich Bromme on the same issue.

Before the many parts of history from the great past and the unrelenting blood chain to an overview of the present are concluded, one has to point out that in Roman times the Goths were sitting at the mouth of the Vistula, in the vast inland along this river Vandal to down to the Tatras and the Bohemian region was populated by Marcomans and quads. Under King Ermanarich, the Ostrogothic Empire started from Ingermanland to the south, partly along both banks of the Volga to the shores of the Sea of Azov. This was still the case in the third and fourth centuries AD. In doing so, they still held the ground that had remained mythical from the time of the great Gothic migrations of the post-Atlanteans from Skandzia.

To the west of the Ostrogoths, besides the vandals, Gepid provided the settlement area unit to the Germanic core area with the ancient sanctuaries of the Externsteine and the Heiligland.

In addition to careful and detailed work, Erich Bromme also compiled a short text that was easy to understand, in which he explained that with the slav of vertigo the Russian German born in Russia and living at the Tsar Court, later professor of politics in Göttingen, August Ludwig Schlözer, 1738 - 1809 Windei put down. He was the first to introduce the word 'Slavs' into the literature and was ennobled by the Tsar for his services to Russia and 'Slavs'. He was followed by Johann Gottfried Herder, 1744 - 1803, who is still hailed by the Eastern States as the "awakener of Slavism", who invented the "People of the Slavs", although the cathedral scholaster Adam von Bremen in his "Hamburg

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gischen Kirchengeschichte "around 1075/76 had clearly established that Germania reached to the east far beyond the Vistula. Herder's falsification drew a completely new frontier, because all the tribes and ethnic groups of the East Germans living east of the old border of the Elbe-Saale-Böhmerwald This has made foreign-ethnic and even foreign-raven 'Slavs' that have never existed in history, which German historians have recognized unchecked and thus written into the history books.

As the first effect of this counterfeiting to the disadvantage of the German people and their history, the first Pan-Slavic Congress was held in Prague in 1848 , which, with strong Russian participation, made the demand within a hundred years for the Germans to follow a line from the Baltic to Trieste to expel and murder on the Mediterranean Sea. This goal was achieved in two stages, in 1918/19 after the first and 1945/46 after the Second World War even prematurely by establishing the Oder-Neisse line as the 'Polish western border', with over 12 million Germans from their homeland for this purpose driven out and more than 1.2 million brutally murdered.

The Pan-Slavic meeting in Yugoslavia in 1984 initially aimed to expand Poland to the Elbe and Saale, including Schleswig-Holstein, which would extend Czechoslovakia beyond Nuremberg and Yugoslavia to the Danube, if the opportunity arose again. In the last two countries, the new town signs that are then necessary are already being produced. In Poland, one obviously hopes for German help in the way that it happens with the incorrect ethnic assignment of excavation finds - as with the 'Oldenburger Wall' and in

Berlin-Spandau - and the incorrect translation of 'sclavi' with 'Slavs'.

Herder's false statements did not take effect until around a century later. Then the German historian BW Wattenbach undertook to systematically falsify the chronicles. According to his own explanation in the foreword to the second edition of the "Chronicle of Helmolds von Bosau" from 1888, he canceled the inconvenient c in Sclavania, the East Germanic heathland, and caused 'sclavi', the Gentiles or non-Christians, to be written everywhere, everywhere was translated as 'Slavs'. In this way, the sources of all kinds, which are mainly written and written by monks and priests

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non-Christians labeled 'sclavi' in East Germany have been transformed into phantom Slavs that only exist in the imagination.

If Wattenbach was clearly the originator of the planned falsification of sources, then the historian B. Schmeidler, who is also German, is his like-minded continuator. In the foreword to the Latin special edition of "Helmold's Slavonic Chronicle", he also explicitly stated that "Helmoldi Presbyteri Bozoviensis Cronica Sclavorum", that is to say "The Bosau priest's Helmold Chronicle of the pagan or anti-Christian population", expressly stated that he was everywhere 'slavi' in the sense of "Slavs" translated.

A lucky coincidence comes to the aid of the de-falsification of the history of Helmold von Bosau, lifetime from about 1110 to 1168/70, received as Helmoldi Presbyteri Bozoviensis "Cronica Venedorum", history of the Wends: Wolfgang Jobst left a historical work from 1562 under the title "Genealogia", from Frankfurt an der Oder, in which he cited documents and sources. On the last two pages it says 'Catalogus der Scribenten und Historicorum / from which these Chur and Princely Genealogia brought together'. As

23. Jobst then mentions the source: 'Helmoldus in the Wendische Chronica.' Another proof that Helmold could not have written a Slavonic chronicle, as Wattenbach tries to show.

Those who are interested in keeping the forgery by Germans today prove the participation of Russian archaeologists in the excavations. The realization of the demands of the Panslawists, all the country up to the Elbe and so on, including Schleswig-Holstein , belonged to Poland

because the 'Slavs' settling there had been driven out by the Germans.

The term 'sclavi' was undoubtedly also used to refer to the non-Christian Germans east of the Elbe, who, at the time of Louis the Pious, who died in Reichenbach in 1471, were brought and sold as slaves to Iberia by Jewish traders. A historical fact that is embarrassed in almost all history books for reasons of embarrassment and which is also not very good for the church.

Heilmut Schröcke at the University of Munich explains, among other things: "At Prokop, 551 (20) the following passage appears, which the Sarmatians - east of the Vistula - should not be confused

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with the Iranian nomadic people of the Sarmatians - clearly attributed to the Teutons. Also compare Albertus Krantz, from Vandal War, Book 1, 2: "When Honorius was Emperor of the West, 395 to 423, the barbarians invaded the empire ... the greatest and most famous were the Goths, the Vandals, the Visigoths and the Gepids, formerly known as Sarmatians and melanchlas, some of them are called Geten, all of whom differ from one another ... in name, but not at all, all of them have white skin, blond hair, and are tall in shape They are obeyed by the same laws and have the same religion, namely the Arian. They also have a language, the Gothic, and I believe that they originally belonged to a people and then later differed in the names of their leaders they used to sit across the Danube. "

Schrocks also refers to the chronicle of Fredegar, in which the Franco Samo mission to the 'Sclavi' in 622, the Wends, literally Winedos, to Bohemia and Moravia is described. The nickname Wineder is derived from Pritsak from the Germanic Vinidi. Pritsak clearly rejected the later interpretation of the Samos Empire as the first 'Slavic state'. The same was definitely denied by Reinecke. Not only did Steller and Bromme prove that place names in the broad settlement area with the endings -itz, -nitz, -witz and others have nothing to do with 'Slavic settlements ', but rather followed with an unbeatable scientific work by Heinrich Schlifkowitz on the place names in the areas east of the Elbe.

Finally it can be noted that one of the first chroniclers of Bohemia and Moravia, the Cosmos of Prague, who died in 1125, wrote: "... After the Flood people, the Boemos, finally came to these parts of Germania ..." Whatever its timing, the

reference to Germanic space is clear. Where the Boemos are supposed to have come from, Cosmos keeps silent. Since - if the information is correct - these boemos mixed peacefully with the local population without any difficulty, it can be assumed that there were no language difficulties and that a Germanic dialect made living together easier. In no case can it have been a foreign ethnic element or phantom Slavs.

There is not a single place in the chronicles and documents that

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reported from "Slavs". There is always talk of 'sclavi', which means everywhere, as the Kiel Germanist Professor Walther Steller correctly stated, non-Christians or Gentiles. In the Middle Ages, this meant church-language in all chronicles written by clergymen, some of whom very vigorously resisted the mostly military conversion to Christianity - and not only in the areas east of the old Limes Saxoniae - Elbe - Saale border, which began on the Baltic Sea - Šumava, but also west of it. As the forced Christianization progressed to the east, the 'sclavi' label disappeared from the documents. It is perfectly clear that there have never been "Slavs" in history and therefore there can be no real written evidence of them.

Because there were no "Slavs" at all, they could neither have created settlements, given place names or field names, nor walled castles providing protection for the population and the army in times of danger. The first wall castles in the open countryside were ordered by the German king, Heinrich I, 919 - 936, where he suspected that after the negotiated nine-year peace had expired, the Hungarian Avars in Thuringia and Saxony west of Saale and Elbe into the Reich. But also east of these rivers he had castles of this kind built against the pagan East Germans.

The only chronicler Widukind von Korvei reports on the construction and purpose of these Heinrichsburgen, which included the fortifications against the pagan East Germans in Ostholstein near Lübeck, Bosau and Oldenburg, in the first of his three volumes "Saxon Stories". Chapter 35 states:

"Et primum quidem ex agraris militibus nonum quemque eligens in urbius habitare fecit, ut ceteris confamiliaribus suis octo habitacula extrueret, frugam omnium tertiam partem exciperet separetque convivia in urbibus voluit celebrari; in quibus extruendis die noctuque operam dabant, quantinus in pace discerent, quid contra hostes in necessitate facere debuissent. Villa aut nulla extra urbes fuere moenia. "

Paul Hirsch recorded the German translation in "Historiographers of German Prehistory", Volume 33, published in Leipzig in 1931. It is:

"First he chose among the land-based conscripts

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en every ninth man and let him live in castles so that he would build apartments for his eight comrades and receive and keep the third part of all his fruit; but the remaining eight should sow and harvest and collect the fruit for the ninth and keep it in place. He also commanded that the meetings and all other gatherings and banquets should be held in the castles that were built day and night so that they could learn in peace what to do in the event of adversity against enemies. Outside the castles, there were only worthless or no permanent buildings. "

Because there were only Germanic tribes, the 'Starigard' hill fort could not have been the seat of a 'Slavic prince'. One has to think of the historically documented, similar situation in Central Germany, where Christian-Saxon feudal knights chose these military castles, which had become worthless, in which there were only residential and storage buildings, but no farmsteads, as their residence and therefore chose their serf servants and their families, who did the agricultural work in front of the rampart, the 'old castle'. When the feudal knights gave up the castle as a place of residence and it fell into disrepair, their formerly inevitable economic villages remained. One of them is now called Oldenburg, on the east coast of Holstein.

The bell found and the remains of reliquaries, which cannot therefore be 'Slavic', prove that there were no pagans but Germans, i.e. Christian Saxons, inside the castle wall.

These are the statements made by Erich Bromme in a simple and clear manner, which coincide entirely with Walther Steller and Lothar Greil. But not only these, but also other historians who still serve an independent science have in magazines and statements addressed the mass media, newspapers, television and universities, which are subject to disintegration, where they are simply ignored by opinion-dictators. The term "Slavic studies" cannot be trivialized as a zeitgeist fashion . A democracy that is already on the verge of self-destruction still gives itself the green light to self-abandonment through treason that serves to propagate

enemies and clearly takes a stand in favor of the 'makers' and inventors of the phantom Slavs.

Greil also represents the Czechs as victims of the pan-Slavic '

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Spreading policy shows how the Bohemian region was systematically de-Germanized after the creation of the Glagolite monks who came from Bulgaria. Even the pan-Slavic historian Konecny could not help admitting that the Czechs were viewed as a Germanic tribe, since nothing Slavic had emerged from the country. In Bohemia, too, it was the sword mission that divided the inhabitants of this area into privileged and unprivileged people, the latter having to live in poorest and lowest conditions as serfs of the spiritual and secular landlords without any educational opportunities. A church policy hostile to the empire supported a development that, despite the fact that a first German university was held in Prague, allowed the area to be artificially de-Germanized.

When King and Emperor Charles IV, 1346 - 1378, gave Glagolite monks from the Balkans permission to practice faith in the spirit of the Roman Church in Prague, he had no idea what the consequences would be.

With their Cyrilliza, the immigrant monks created their own Glagolite-language literature with an anti-imperial point and developed a treasonous conspiracy activity under the protection of their monastery walls. They created the 'Czech' art language and thus initiated the spiritual detachment from the people and the empire. In this secret darkness, a secret group called Zectechna or Zectechina, who worked in the 'dark', was derived from the late Latin caceo.

At the beginning of the 19th century, following the previous conspiracy of the Glagolite monks, a group of the so-called Czech folk revivals emerged in their own language. Her intellectual father was Wenceslaus, - Czechized Vaclav, - Hanka, 1791 - 1861. He did the linguistic plastering work on the art language, which had not yet been developed, and made falsifications in the literary field, such as the "Königshofer manuscript", the "Grünberger manuscript" and others more, an inglorious name.

The alleged discovery of ancient Czech literature under the title "Lied unter dem Vyserad", discovered in 1816, was exposed as a forgery. The famous historian Josef Dobrovsky was one of the first to oppose the forgery and was only in doubt about the Königshofer writing

stayed. He found out that his pupil Hanka had his hand with the forgeries and wrote to him in the course of the resulting conflicts: "Do you want to crucify me because I called a villainy what it deserves?" - And in July 1828 he wrote to a friend in Vienna: "The people only seem to be waiting for my death to be able to bring what they like into the world."

After Dobrovsk's death, Czech historians, including Palack and Afarik, sided with Hanka, but they could not prevent a final, devastating judgment on the forgeries after Patack's death. Here Anton Vasek had done his part in an honest effort for the truth.

The group around Hanka remained constantly active to promote a new Czech folk culture. It met secretly in the imperial city of Prague and, ignoring historical truth, decided to bring the 'Czech' language to life out of the still existing Sarmatian peasant dialects.

In fact, the origin of the name for the Czechs dates back to the Eastern Roman period, when Celto-Germans did military service for Byzantium. They provided mounted people, called Lingi in Celtic dialect, and foot soldiers, Cingi. This gave the Byzantine fortress soldiers the name Tzekones. This was recorded around 949 in "Porphyry Nets" by Emperor Constantine VII. In the 14th century the late Greek-Byzantine name Tzakones appeared. According to the historical phonetic developments, Tzek and Tzak later emerged from it, or later the spelling Cech and Cach. The chroniclers Dalimil and Nester refer these names to the foot soldiers of Tzekone, who consisted of mercenary groups of Celtic, Thracian and Germanic origin. The name references to Tschechanen in the Bohemian-Moravian region that emerged later emerged from the name of the Tzekones who returned from Eastern Roman services.

There were never 'Slavic Czechs' or 'Czech Slavs'. In truth, an artificially hostile reformed ethnic group emerged, which was estranged from its purely Germanic origin.

So much for the results, which can be found in Greil's extensive history research.

Nowhere in contemporary chronicles is there even a

to find the slightest hint that foreign ethnic groups or conquerors would have invaded the Bohemian-Moravian region. The ethnic group called the Czechs with their artistic language knows little about origin and refers to the Libussa legend that arose from an old legend. They are a dramatic example of the reeducation methods with the success of a popular uprooting and show the dangers, which also threaten the German people, if they submit to the foreign influence and do not resist the wave of decomposition.

The historian Grazer Destaller also joins the deserving historians who courageously oppose the falsification of history. For the origin of the Croats, he provides evidence that this is a Germanic nucleus. He refers to the Professor Joze Rus from Ljubljana, who wrote the book "Germansko podrijetlo Hrvata", in German: "The Germanic origin of the Croats". The work only appeared in a small edition during the Second World War in Croatia and was also translated by Destaller with a second, similar, Vatican-owned font by a Franciscan father. A copy of the original edition located in Ljubljana is blocked on the instructions of the Yugoslav government and is also inaccessible to science.

The work of Professor Rus introduces the "Hervar saga" and describes that the Hervati, New Croatian Hrvatski, came from the North Sea. They were expelled from the original homeland by natural disasters, migrated in parts across the north German lowlands to the east and southeast and a small part is said to have even reached Persia. In the fourth century they settled at the sources of the Oder and Vistula, later they moved on over the forest Carpathians. It is said that a few centuries later they appeared in the Tisza plain as the Hervari tribe. From there they moved on again, crossed the Danube and hiked the area between the Sava and the Adriatic. There they encountered Goths who were left behind in the mountains of Bosnia and today's Croatia. Both groups united to form a settlement community after they also belonged to the same language community.

At the end of the 6th century, Mongolian hordes came across the Sava and Drava and advanced against northern Italy. Retreating with rich prey, they initially remained in the lowlands of Carinthia. The Lango people living there at that time

bards were pushed into the side valleys and mountains, including Celtic remains, from which the later Windischen

emerged, the 'whites'. The Mongol was also made up of various prey auxiliary peoples, which were treated like slaves. Parts of these 'sclaveni' also fled from Avar bondage to the surrounding mountains. Over the course of time, the Gothic-outstanding population adopted a number of other language expressions from these in order to be able to more easily give instructions and advice to the homeland seeker in the initial general handling. The same process was repeated when the Norman gentlemen dealt with the residents in northern France who subjugated them and enriched their language with Romanesque components before it later conquered the British Isles.

When the Avars were forced to withdraw from Central Europe, part of the 'sclaveni' that remained with the Goths-Hervaren moved eastwards again towards areas that had become peaceful, such as the Danube plains, the Tisza, to Wallachia. At the same time as the remaining group, parts of their interrelated languages also remained with the Goten-Hervaren leadership. Rus calls the Hervaren-Hervaten-Horvaten in the Goto-Croats community.

Here too, there was a stronger 'Slavicization' only in the last few centuries, especially since the introduction of compulsory schooling in the 19th century. To this day, however, the deeper foundations of language have been preserved in sentence formation and emphasis on words. The appearance of the Croats cannot deny their Germanic origin. Only on the Croatian coastline are Romanesque and Greek features more evident.

Throughout the course of its history, Croatianism has always been emotionally attached to German culture. It was always an external protective wall of the empire against threats from the south and east.

The phantom 'Slavs' of a 'Slavic' legend could never get a foothold in the Croats. They are a notable exception among the spiritually demeaned eastern neighbors of the empire. The core of Serbian tribalism, which was always hostile to Croats, still had a German-born prince named Stephan Neeman during the period of the first crusade. The Serbs called him Stevan Nemanja. His name

clearly demonstrates its origin, as is evident from the nema language stem. In Serbo-Croatian the Germans are called Nemacki, in the Czech Nemce. Prince Neeman had brought German musicians to his court. His son remained in history as

Saint Sava. The correct name was Rastko and clearly indicates Gothic origin.

It leaked from reliable political sources that the Serbian gentlemen of the 'South Slavic' area, that is, Yugoslavia, was secretly speaking to a Croatian population decline. Serbs and Croats have never been friendly towards one another in the entire history of the Balkans. According to the secret plans of a Belgrade group, Croatia is to be restricted to a protectorate with the areas of Agram, Karlstadt and Varasdin and subsequently placed under either a Serbian or Slovenian administration.

The way to reduce population has not been clearly stated so far, but it is easy to understand.

The Muslim parts of Croatia and the entire Adriatic coast to the port city of Fiume are to become new parts of Serbia. By pushing back and disempowering the outstanding Croatian bastion in the south-east of Germany, a direction towards the northern Danube region could be cleared.

This is also where the root of the new, artificially created Slovenian tribe is to be found, which has been put on an anti-Croatian course, already at the present time due to the Belgrade simulation games, which German Carinthia claims for 'Slovenia'.

The historian Alister McLaine, who deals with the history of the European Southeast region, also follows the Brommes, Stellers, Greils and Destallers line. He also points out that a contemporary source from the years 819 to 822 in the regions of Carinthia, southern Styria and also south lists fiefdoms who are of purely Germanic origin, such as Prince Liudewitz, origin of Ludwig, Altwart, Wernhar, i.e. Werner, Liutemar, Dridepercht, Wellehelm, Günther, Waltilo, Arfrid, Deotbalt, Engilhast and others. The nobility from 847 to 876 also left only Germanic names.

The country name 'Slovenia' instead of the original Illyriens only came up around 1813 and was also spread by the monks, who here as far as southern Hungary

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glagolithic missionary advancement. Previously, this 'Slovenian' area was called 'Slavonia' or 'Slavonia' after the liberation of the Turks in 1083, with the Illyria name.

In this reversal of power politics in the south-east, the church and its glagolithic monks as inventors and promoters of 'Slavonic' meet with the communists as the beneficiaries of the efforts to de-Germanize. McLaine makes the same

statements. He also mentions, historically, as King Alfred the Great of England said in 901 that the entire east of Europe is Germanic up to the Danube, today's Dnieper.

What began in 1238 in Rurik's Waragerreich and 1389 in the Dagonenreich 'Polen', later continued in 1814 in Bohemia and in 1849 in the Carniola. After the First World War, the winners simply forcibly separated the German Lower Styria with the cities of Cilli and Marburg. In the further planned episode, the 'Slovenian' part of Yugoslavia, including Carinthia, Styria, is to be driven further north and the border lines from Lake Neusiedler to Semmering and then west to Brenner are to be reached and then to reach Friuli.

In this periodic thinking, for example, the name 'Gostilna Vrh' is already intended for the well-known Bad Gastein. And in a communist-national slogan - what an absurdity - it says: "Do svedanje a Koroska ulica na Bec!", - see you on Kärntnerstraße in Vienna! "

"Carthaginem delendam eat!" cried the Romans. Not only did they destroy Carthage entirely, they also erased the city from history and left only a few walls behind. - Today the call is: "Germaniam delendam esse!" - With the great western push of a Slavic legend and a spiritual demeanoration beyond the German heart to the west, an attempt is made to achieve a goal that was not achieved in 1945 despite ice-cold planning.

McLaine went even further and said of the German tragedy: "The enemies of the Germans have also put up trump cards: re-education, drug tolerance, birth control pills, Anglophilism in the form of pop music, and mass infiltration by foreign guest workers."

Whatever the Germans may have, they have

the duty to ensure their history. It must remain a complete chronicle of knowledge and tradition. History is not made by historians, but written by them. It must not become a distillate of rumors, as the English historian Carlyle put it. Neither can and must one create a past from the neck on a history writing path.

It is nonsense to parrot a litany of dealing with history and the past. Coping is nothing more than rape. Every truth must be taken as it is. You can never get rid of them. If a generation is burdened with historical burdens, then you have to see the cause of causes and causes as a whole in an emotionless

factual historiography. Just like the law of cause and effect, every cause has a trigger point in the historical area.

The past copers not only want to be storytellers, but also judges at their own discretion. Many yesterday's memes now want to be considered heroes and turn their disgrace into a glow. History must fit in with this ... - So now an 'art' story is added to the 'Art Slavs'. But 'artists of history' are by no means chroniclers!

World history has shown that a people can only remain in a chain of existence if they stand by their history in good and bad times! "-

Professor Hainz had ended. He stowed away some documents that he had used as excerpts during his explanations. He looked into the eyes of the class around him and was pleased to see that all the students had followed him with great sympathy. Then he glanced at his watch and was startled to find that he had gone a little too far in terms of time. Embarrassed, he murmured, "I'm sorry I overdue my time ..."

Höhne answered with a smile: "My class is only grateful for the knowledge that is currently being embezzled at the schools due to a lack of real knowledge or because of political hysteria for the current generation." And getting serious, he added: "My friends have shown you a holistic picture of history made up of many parts. The long history of our bloodstream has endured a lot of changes and drama. Now we are at a breaking point

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arrived. Either we understand the obligation in our existence with our creative gifts that serve the whole world to find our way back again, or we plunge into the deep abyss now before us - our end! - "

Silence for now. Suddenly, following an inner drive, the boys and girls stepped in front of their teachers and shook hands with them. In this sacred place of their ancestors, teachers and students had grown into a unit that had become rare. -

The sun had moved on again. It now showed new shadow drawings and pictures on the rocks of the Externsteine.

With more knowledge and bright eyes, the class now said goodbye. They left behind the monumental image of the Allfather rock, which was still reflected as a dark spot in the sky-colored flickering water of the impounded Wimbeke. Then it went through a piece of the Teutoburg Forest back to the bus parking lot in the clearing. The class went home.

XI.
THE REAL WORLD

"Secret can no longer remain
the unspoken after it has
been covered for a long
time."

Friedrich Hölderlin

Die holiday were there. -

The school weeks after Easter had become hard buffalo time for the students. Nobody wanted to stay behind from the close-knit class community at the end of school. Instead of further lectures, the students had formed their own tutoring groups and demonstrated their sense of community.

On the last day of school, Professor Höhne had expressed his respect for the good learning success and was genuinely

happy that his students had all made ends meet. With a handshake, he said goodbye to each student and wished them good holidays.

In the late afternoon part of the class met at Zeller. Wulff, Graff, Osten and Meier had also come.

Graff had provided the biggest surprise. He informed his classmates that his parents would fly to the United States and take him with them. He showed a mischievous expression and added to his message: "And then someone will come along too!"

"Uninteresting for all of us," Graff said, yawning.

"Do you think so? " Graff replied with a smile. "We want to take our Meier teddy with us! - My parents think that we owe him a lot of thanks and that would be great fun for him ..."

"Oh, that's a great suitcase! " Roared Snout-Charly, who had just come in late and heard the last sentences. "That is great and beautiful! "

Everyone gaped. Finally, it was Meier who stammered: "Dada- you can't do that! - What- what ... -"

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"Don't stutter and make a point! " Graff cut off the stammer. "My old gentleman will talk to your dad. There won't be any difficulties there. And in America your hair will grow back as quickly as here."

"U - u - and what are we doing in the United States? " Asked Meier, cheeks flushed.

"My father is on a business trip," Graff replied. "On this occasion, mother and we two pretty fly with us! "

The students surrounded Meier, who was still a little confused, and slapped him on the shoulder. "Fine thing," laughed Wulff and the others agreed verbatim.

The students sat together for an hour and discussed their holiday connection. When they were preparing to leave at the same time, Graff said to Meier: "You are going with me now! - We will pick up my old gentleman and then go to yours together. He will not fall off his chair. Come on, go ahead! -"

A week later in London. - As always, there was a lot of activity at Heathrow Airport. The PANAM machine to Washington also started from here .

While the young Graff was calm about the hustle and bustle in this cosmopolitan airport, Meier was initially rather confused. All races of the world met here and the tangle of many languages created a climate of restlessness and noise.

For Meier, it was like falling through a hole into a new, different world.

In the jumbo jet ready for take-off , after the briefing on the passengers, the announcement followed at a time with a simultaneous neon sign, the prompt 'Fasten belt!' to buckle up on the seats. The big engines were already working and then the metal bird slowly began to roll on the long runway. After a few turns of the train, he got the free travel sign and, with the engines roaring more intensely, continued his runway a few meters with increasing speed, only to finally detach himself from the ground. From the window one could still see machines coming down, then the airport facilities became increasingly smaller and the jumbo jet plunged into the clouds.

"Surely you've flown before?" Meier asked his school friend.

"Sure," he replied cheerfully, "but not yet to America."

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"Great thing," said Meier, eyes shining. "Funny that you hardly felt the pulling up into the airspace."

A height indication came through the loudspeaker. When Meier looked through the window again, a bright blue sky laughed in and the cloud cover under the machine showed a never before seen fantasy landscape with towering mountains and other grotesque shapes. And then the sea came into view from below.

A few ships were still visible near the coast, tiny and with pulling strips. After a while nothing more ... - -

The machine was flying its course. Hours pass, accompanied by the monotonous whir of the engine engines. All of a sudden the view to the direction of flight showed a white streak coming in from both sides of the surf of the sea rolling towards the land behind. At the same time, the machine slowly began to lose height. She swung in with a wide bow and prepared to go down to the airport, which was still far outside of Washington. A little later there was a smooth landing.

After the somewhat lengthy passport control with the use of computers, the passengers were able to leave the terminal building and for the most part get on the buses going to the capital. On both sides of the long feeder road, a large forest ran until the rocky banks of the Potomac River appeared on the left. Shortly afterwards the first houses of the city became visible.

Washington was there. - The Graffs and Meier were taken to a hotel in the Sheraton group by taxi .

Meier was amazed. "It's a very expensive place to stay," he said, puffing his friend Graff in the side. "You can't spend so much money on me? -"

"Don't worry about it, Graff replied reassuringly." My father has to stay here for business reasons. "

The big hotel lobby was very busy. The servants ran around with blue, gold-trimmed trousers, gold-rich red jackets, and were mostly Negroes.

When Meier shook his head in astonishment, Graff's father said with a laugh: "You have to get used to such things in America! This Sarrasani costume is part of everyday life in America. Of course, a bit strange for our terms."

"Sarrasani? -" Meier looked puzzled.

"Well," added old Graff: "There was once a well-known

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knew circus called Sarrasani. There were, among other things, numbers with trained chimpanzees who wore the same clothes. And when World War II broke out, the Wehrmacht recruits wore the somewhat outdated uniforms with traces of the Frederickian army in their hometowns during their training. And the always cheeky soldier jargon promptly invented the uniform name 'Sarrasani', although they were in no way like chimpanzee jackets. Soldiers are like that. But don't be tempted to compare these negroes to chimpanzees. In America you have a lot of race problems anyway. "

When the arrivals had received their room keys at the reception, while still in the hall, old Graff continued: "The blacks are very sensitive here because they encounter a lot of opposition from the white ones. My American friends keep complaining that they don't like to eat in the big hotels with negro staff, because the black people not only serve the soup plates with their thumbs in, despite short training, but sometimes spit in the kitchen out of hatred of the whites into the prepared food And if you guys will see something of the city afterwards, don't be surprised if you find burned-out houses on beautiful streets, where negroes who had been canceled due to long rent arrears lived and afterwards the apartments and There are entire streets with empty window sockets and burned facades. And this coexistence of many such houses comes from the fact that when renting out apartments to black people, the white neighbors move away and then black families immediately rush into the vacant apartments.

This picture of development can be observed in almost all major American cities. Where black people live, the

accumulated garbage is almost always thrown into the gardens and front gardens, the noise of these colorful families with many children increases enormously and the cleanliness and tranquility that white people are used to is gone. As a result, house and property prices in these neighborhoods also drop sharply. The whites then immediately leave these quarters and familiar places and move, beyond the suburbs, into the surroundings of the cities, regardless of the greater distances to their workplaces in the towns. So there is currently the American one

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Federal capital Washington already has a black majority that surpasses at seventy-five of a hundred. Bus and taxi drivers are almost entirely black and their crime rate is also above average. It can happen here in the capital that, in broad daylight, public transport buses are attacked by black gangs on main roads, which plunder all passengers and immediately disappear with their prey before the police patrols arrive. The police and white residents always warn visitors arriving from abroad that they have more than twenty dollars with them. This also applies to cameras and wristwatches. The same conditions also exist in New York.

Statistics in New York show that in this city every fifth inhabitant has been mugged and robbed at least once. There is almost no resistance because the brutal violence is feared with the use of weapons. The police are usually late. This is not due to an inability, but because it cannot be everywhere at the same time. "

Graff's father interrupted his explanations. He put his hand on his son 's shoulder and said: "We have our rooms on the sixth floor. Here is the key, take the elevator and settle in with your friend in your room for a while. We will meet up here a little later the hall. It may take a while. Then when I come back we go out to eat. - " -

The rooms at the Sheraton were large. The two boys had a good view from the windows. After unpacking the suitcases, they showered. Afterwards she drove curiosity back into the hall.

"According to his statements, your father has been to America several times." asked Meier.

"Of course," replied the young Graff. "Only I came for the first time. At home my father told me a lot more about American conditions and problems. He also promised me that

we would meet friends here who knew about the real political context and developments. Mostly things that are withheld from the general public and that are little known, just like in the East, there is a limitation of teaching and influencing of opinion.

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In the past few decades, that is, decades after the Second World War and allegations of German racism, American anthropologists and other scientists, due to the growing racial problems in the United States, have subjected the existing differences between the groups of people to thorough research.

American anthropologists found striking differences in body shapes and parts alone . Negatives in skeletal comparisons attracted attention by longer arms and, as Savage and Wyman in the "Boston Journal Natural History" in their work "Troglogytes Gorilla", approach more deviating from Europids to the great ape skeletons. Another finding by scientists showed that, for example, the cranial angle of inclination from the front is seventy out of a hundred for the white Europids, to sixty out of a hundred for negroes and forty of a hundred for a gorilla skull . An important different racial characteristic is also the nose. Their width can also be specified and evaluated by comparing dimensions. One speaks of narrow, medium and wide noses. Add to that the shape of the bridge of the nose, concave, straight, wavy, convex, and the position of the nostrils. The shape of the face is strongly determined by the face angle or profile angle shown previously. The ear-eye level is racially very different; the nasion, i.e. the root of the nose, as well as the prosthion, the jaw shape. It is strikingly evident from the difference in othognatia, straightforwardness in whites and prognathy, and preschooliness in negroes. The American Kinzey from the Anthropological Institute of the University of California showed the great difference in the shape of the teeth, according to which the teeth in the upper jaw have a semicircular arch in the white Europeans, while those in the Negro show a U-plate with rounded corners. This is less different in the case of a chimpanzee, which resembles an open rectangle, and the rows of teeth of an orangutan, which are elongated to the rear . Another interesting feature is brain exams. Numerous scientists, among them the well-known names such as Eysenk, Jensen and Crick, found that the average weight of a white man's

brain is 1300 grams, that of a Negro person only 1200 grams. The brain structure is fundamentally different. This was very evident from the brain picture of the mathematician Gauss and the comparison to a Negro brain.

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put. The white man's brain shows far more structural twists and refinements.

An almost unknown side effect of the diversity of human races can also be seen, for example, in alcohol tolerance, which is organic. The liver enzyme responsible for alcohol degradation, the aldehyde dehydrogenase, is structured differently in whites than in the Mongolids. The liver of the Asians as well as all Indians living south of the North American prairies hardly or only slowly converts the acetaldehyde that causes the intoxication.

The intelligence sizes are also measured according to racial differences. The so-called intelligence quotient, or IQ for short, is used as the measurement designation on all sides.

The distribution of results from white and black child study groups made in the United States in 1960 shows the mean of the results for whites 101.8 and black 80.7 points.

The whites with university teacher training achieved an IQ of 135 points or a hundred percent. This average IQ difference between white and black also poses problems in living together. The IQ difference has an impact as a frictional area, particularly in the school system. When ex-world president Carter made all-race community schools law and used the police, national guard, and even the army against white parents protesting all over the United States, general education dropped rapidly. This immediately gave practical proof of the correctness of the intelligence quotient assessment, according to which the black children were left behind with the lessons previously used. Lessons and teaching methods had to be adapted to those who were left behind and were disadvantageous for the white students. A Washington study found it shocking that 43 out of a hundred of America's young people are unable to read a road map and 20 out of a hundred are unable to read bus timetables. Around 6 out of a hundred of the 20-year-olds read less well than European elementary school students. General knowledge in the subjects of geography and history is also bad. All of these are increasingly apparent consequences of a deterioration in teaching in schools with the legally mandatory elimination of IQ relationships.

However, American research revealed a very strange surprise. A common blood disease was found in negroes and monkeys. It is a disease called sickle cell anemia. A little more than thirty years ago it was first found in negroes and mixed breeds. Now doctors from Memphis, Tennessee found out the shocking fact that the same disease existed in the monkeys. The name of the disease resulted from the fact that the hemoglobin in the blood of these patients is changed and the red blood cells become sickle-shaped. Hemoglobin carries oxygen through the vascular system into the organs, the rest of the body tissue and the body cells. The nature of the disease leads to tissue depletion of oxygen and anemia. At times, sickle cell anemia causes pain attacks. It also causes malaise, jaundice, and ulcers on the legs and joints. But that's not all, there is also an increased susceptibility to disease due to a reduced immune system against tuberculosis, pneumonia and muscle diseases. Internal bleeding also occurs as natural phenomena. It has now been found that three to five million Negroes in the United States are afflicted with or show signs of this treacherous disease. In cases that are still unclear, this clinical picture can suddenly show an acute stage at any time or can break out in subsequent children. In such cases, the children will hardly be older than thirty years. The only help available at the moment is blood transfusions. Comparative clinical pictures appeared to the doctors of Memphis when examining sick monkeys in the city zoo when they were brought in by a veterinarian.

Sickle cell anemia is difficult to detect in the early stages, and many of those affected by it are recognized as sick relatively late.

This disease never occurs in whites. However, when a white woman marries a negro, the offspring is no longer immune to the disease. It also emerged that blood transmission from sick negroes to whites resulted in serious outbreaks of disease, which in most cases even led to death. The American states of Arkansas and Louisiana, which have a large population of negroes, have meanwhile issued a statutory order that preserved blood plasma must be kept separately for each race.

The racial issue in the United States is causing more and more problems in the country. The descendants of the Negroes who were deported from Africa to America against their will have grown to a significant proportion of the population. As a mass of voters, they can no longer be avoided in the democratic presidential elections and can make demands that also include feelings of discrimination. They are therefore represented on an equal footing in almost all professions and departments and also receive high ranks in the army and police. There is even a black general in the army at the moment. They have achieved satisfaction and reparation from an earlier slave existence and have gone into a mixed race society to the detriment of the white population without, however, giving up certain idiosyncrasies, their superstitions and their togetherness. Politically, this has the effect that they are already calling for the surrender of seven states as a black union, which are located in the south and southeast of the United States. A white countermovement, on the other hand, calls for the return of all blacks to their African home areas. In America, for example, the racial question is causing great controversy despite all liberal doctrines of equality. Here, especially in the United States, the great contradictions between science and politics come to light. Once again, a statement by statesman Benjamin Disraeli, Earl of Beaconsfield, British Prime Minister of Jewish descent, who died in 1881 is true: "Nobody should be indifferent to the racial principle, the racial question. It is the key to world history - and that is why history is so common confused because it was written by people who did not know the racial question and neither did the associated moments ... "

Completely contrary to all of the United States' aspirations for liberalism and its forced democratization efforts in all other free countries, they also violate their basic obligations towards the indigenous people of their own country. Much of the surviving Indians still live in reservations under miserable conditions. They were relocated and banished from their traditional homes to the most desolate areas. They still live in constant danger of losing these homes if geologists find what they are looking for.

The large exploitation societies use their great influence on the government, thanks to many dependent senators and the power of the big banks, to strip every corner of the land with possible uses from the Indians despite their legal rights and to

force new resettlements until they are driven to the last corners of the desert. While giving the blacks all rights, the indigenous people were left without any rights. But in a democratic development one must count on the strong black group of voters, while the Indians with their small minority do not count in elections and are not worthy of consideration.

This, too, is part of the degenerate forms of democracy which, contrary to the claim that America is the freest country in the world, cannot cope with its own racism. Ultimately, this democratic system requires that a majority of the population use the ballot to vote for a particular party that promises a particular course of government that is desired by a majority of voters. And in this system, the blacks already have a large proportion of votes. This results in a decisive part in the equality course of liberal society in order to ensure the greatest possible success, also for special rights.

Hypocrisy began with the Puritans, who felt even more Christian than the other denominations and sects. The indigenous people were given pox-infected woolen blankets in a special charity to be able to take possession of the depopulated hunting grounds of the Indians without danger.

Later, pious President Lincoln called for the liberation of Negro slaves in the rich southern states. Here too, the focus was on hypocrisy. The outbreak of civil war between the northern and southern states, including Lincoln's human rights claim, was offered for sale as a kind of crusade for freedom and equality, and the southern government was demonized as an inhuman slave owner. It was also at that time that the tumultuous story of "Uncle Tom's Hut" was written by the American Beecher Stowe to underpin the sanctity of the alleged crusade company.

The first country to start slave trade was Portugal, which offered slaves in the same country and in Spain.

With the advancing age, the trade with blacks in Europe became impossible. During the serf

In the era of slaves, no European country other than Iberia thought of importing slaves.

While trade in Portugal ended, human trafficking was resumed in London when the development of America, especially in the southern part of the northern continent, called for cheap labor. This great demand was the occasion for Jewish businessmen to charter dodgy captains with their aging ships, known as soul-sellers, in order to send them to the African coasts for slave fishing. There the black villages were

attacked, burned down, old people were killed and the still strong residents and children were rounded up, loaded onto the ships and put in chains. The captains brought their human cargo straight to the West Indies and North America, where the slave markets were also entirely in Jewish hands. The cotton growers and other plantation owners in the southern United States acquired this labor force on the markets, while in the north there were hardly enough workers for the emerging industrial development.

Sir John Hawkins stood as the patron saint of this British slave trade that was flourishing rapidly. England was also granted the sole diplomatic right to bring slaves from Africa to the Spanish colonies. The British soon mastered the entire world trade in 'black human flesh'. During the Seven Years' War, England spent more than ten thousand slaves in Cuba and around forty thousand in the Caribbean island of Guadeloupe. According to an estimate made in 1861, the number of African slaves shipped in the sixteenth century brought nearly nine hundred thousand heads. In the nineteenth century, in which the southern United States was also supplied, the number was three and a quarter million Negroes.

The first trading stations for trafficking in human beings were found in the northern United States, as well as in Maryland and Virginia. The best-known dealers included Woolfork, Saunders and Overly, as well as Franklin and Armfield. New York, which was originally called New Amsterdam, was also in business as the center of the north.

The average price for good 'human goods' was generally \$ 350 to \$ 500 for a Negro slave. In 1860, prices for good harvesters skyrocketed in Virginia

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a thousand dollars and in New Orleans to a thousand and five hundred dollars.

One of the largest slave traders was Aaron Lopez, whose hands ran almost half of the extensive trade. Trading also took place in Newport, where the first Masonic Lodge in the United States was created in 1749. Ninety percent of this lodge consisted of members of the Mosaic faith. In passing, it should be noted that the second lodge founded in America bore the name "King David" and only accepted Jews as lodge brothers, as is the case today with the B'nai Brith lodges. At that time,

the nucleus of Wall Street, which later became all-powerful, was laid.

In the spirit of the previous Puritanism, negro slaves also began their missionary work in order to clear the way to the Kingdom of Heaven for those disadvantaged by fate. Attempts to Christianize the Christian communities encountered difficulties.

For example, a certain Charles Jones, who also wrote a book on religious instruction for the blacks, preached the Bible passages to them and gave the interpretations. He explained to them that obedience and submission were Christian virtues. Then again it was said that they would only partake of heaven if they remained obedient to their masters and mistresses. During such sermons, black people kept leaving the service. Many remained secretly true to their old ideas.

Lincoln's call for slave liberation was used as a pretext to enter the civil war. Not the predefined feelings for the blacks, but the envy about the many cheap workers in the south were the reason for the northern states to challenge this civil war with hidden goals. After the war the cheap labor could easily be lured to the north as a so-called liberated, where their misery only really began. If one disregards the occasionally brutal family ruptures in the sale of slaves in the south, the lawless and unfree Negroes generally did not always have evil compatriots as cartridges. In their own interest, they kept themselves as half-satisfied as possible. Usually every slave family had a small house with a small vegetable garden and they were also allowed to keep their own pigs and chickens. It all changed

then when they were brought to the north under the guise of liberation and instead of body slaves they became wage slaves of the emerging industry. There was no more space for houses and a small family world here. In addition to the growing industry, the slums and slums sprang up just as quickly, where the free slaves of wages had little better house than animals for little bread.

In the south, after the end of the civil war, the cotton and other plantations were partly destroyed, partly unmanaged on the ground and the once rich plantation owners who had cultivated the whole country were left with nothing. The money hyenas then came from the north and bought the worthless possessions for cheap money and chased away the former gentlemen, with the Yankees taking away most or all of

the purchase sums in the form of taxes. Strong army patrols supported the forced collections and forced those who had been driven out of their homes to take up a piece of wages themselves, join gangs or find their way to death through senseless resistance after lighting their mansions.

As far as plantations had survived the aftermath of the war and the previous owners had not been taken away, some blacks that had become free continued to persevere with their masters. An indisputable example of the fact that they had been treated well as slaves on these properties and did not want to do without their usual existence.

The term 'crusade' always has a bitter taste. Wherever you pretend to fight in the name of freedom and misuse God's name, tough business interests or land appropriations are in the background. It has always been that way in history and also in the most recent period, in the Second World War. Here, too, British Prime Minister Winston Churchill and American Freemason President Delano Roosevelt have called for a crusade with the words "Forward, Christian soldiers ...". The wars were not started against the German emperor in World War I and not against Hitler in the second, but against the emerging German economy, which was becoming dangerous in the face of competition. This was confirmed on December 27, 1945 by the American Secretary of Defense Forrestal in his diary "The Forrestal Diaries", published in 1951 in New York on page 121, which reads: "... I

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played golf with Joe Kennedy (US Ambassador to London) today . I asked him about his interviews with Roosevelt and Neville Chamberlain in 1938. He said that Chamberlain's conviction in 1939 was that Britain had nothing in hand to fight, and therefore could not dare to go to war over Hitler ... - Neither French nor English would have made Poland the reason for the war if they hadn't been incessantly incited by Washington ... - Chamberlain, Kennedy said, had determined that America and world Jewry had driven England to war. In the original text: "forced England into the war". In the same direction, the English journalist Douglas Reed quoted in his book "The Dark Plan of Anonymous" in German translation published in 1951/52 by Thomas Verlag, Zurich, the original English title "From Smoke to Smother", the former Foreign Minister Anthony Eden, who on December 17, 1942 in the English House of Commons publicly stated among other things: "... We inform the Germans formally from our House of

Commons that everything they will have to suffer from us will be done solely for the sake of the Jews. . "-

Nowhere else in the world are the historical sins of misguided development, racial problems and political hypocrisy so evident as in North America, where a group of power-hungry people manipulates the population of a great power under the delusion of biblical promises, even though this population is relentlessly manipulating them from day to day. Has things in mind around them and has to pay a high price for all undesirable developments. - "

The young Graff was silent. Meier had listened to him with wide eyes. "I never have all of this in a hint at school heard," muttered Meier.

"That is clear," replied Griff. "But I have expressed myself a little too broadly now without wanting to. But if you are already in America, the things in the descriptions just line up in such a way that an apparent volatility arises in the representations, in reality everything is so intertwined that from the variety of the seemingly everyday one also ends up with the background.

History is currently subject to the prevailing zeitgeist everywhere. Of course, this is not to say

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be that this was not often the case before. The post-war democratic parties, hand in hand with the victorious powers of the military conflict of World War II, changed and distorted the entire historical picture as part of the large-scale re-education. The German book and newspaper industry submissively submitted to the service of the publishing system and pulled out all the stops of the left and abstaining tendencies. With the exception of the reputable Brockhaus publishing house, other lexica editions have made improper distortions and deletions in a time-related direction. Even in such a case, the name of the former great Chancellor Otto von Bismarck was omitted. In today's flood of foreign words, it is termed manipulative manipulation of disinformation.

Starting from the Anglo-American publication wave of anti-German circles, among which former emigrants also play a part, not only the Americans, but also the so-called free world are constantly supplied with false news. The over-revving as well as the monotony of the propaganda palette meanwhile

led to the fact that elite circles were formed all over the place, which with a revisionist historical picture, as it is called in the United States, deal with the twists. Well-known scientists have put themselves at the service of historical truth regardless of and despite the loss of their teaching positions. France and England are already moving in here, where brave men are increasingly being heard. So there is a process of political fermentation everywhere. "

"I'll keep my eyes open here in America," said Meier seriously. "I'll judge by what I see!"

"We'll both do it," Graff said. "Incidentally, my father thinks that we will get to know American friends here, from whose conversations we will hear a lot, which Germans will give us some insight into the background and realities in the political direction. "

The Graff family friend, who arrived the next afternoon from a southern state, turned out to be a very accessible man of mature age who spoke German well. He had achieved rapid political ascent even by American standards and was from his conservative approach

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stand out a staunch republican. He knew exactly who was in charge in politics. The two young people soon heard that.

At the back of the hotel was a small and cozy coffee room that had almost no visitors. The Graffs and their visitors took a seat here. A white American brought coffee and cake. After an introductory conversation about personal matters and the general economic situation, the conversation slowly came into political circles. This is where the turbulent development with American views came to light. At the same time, however, the American also took note of the German-conscious views of his German friend, which he welcomed benevolently and with understanding. He also agreed with the view that German politics should not correspond to vassal thinking and that regardless of the existing legal situation in the German states, without having to live with a peace treaty and having to tolerate occupation in the West and East, independent political thinking was a prerequisite for honest politics.

Now this conversation was slowly flowing and with it the subtle things were brought up. The German American noted with satisfaction that the two young people were very interested in the conversation.

"I think I will have to repeat some basic things that you, Mr. Graff, already know. I am doing this for the sake of the young

listeners, so that they can understand American politics and its influence in the world."

"It's very pleasant for me," Graff replied. "We Germans today need political truths very much. Please explain how things are!"

The German American nodded. "It is good that German young people are familiarizing themselves with political reality. We are on the eve of major decisions and changes. You have to be able to face the impending dangers to face them. We Americans have a saying that says : The tail wags the dog, in German: the tail wags the dog. That fits with politics: the wagging tail gives the signals, but the head is at the other end. The head of American politics is on Wall Street and Washington is for this is the zoo where their large animals are fed and waving. The large link and executive body is the Council on Foreign Relations, CFR for short.

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This advice, dependent on Rockefeller, is the real instrument of power with which American politics is infiltrated in order to be able to achieve the united world state in the end. The power of the Rockefeller group has already grown so great that you can hardly fight it from the front. Our hope, however, is that the emerging banking crisis, brought about by the widespread insolvency of the huge loans from sovereigns around the world, will bring about a collapse in the credit and banking sector. Even if a total ruin could be held up with new tricks, the system will undoubtedly remain so battered that a successful counter-policy can come into play.

At the moment, however, the Rockefeller clan with its CFR is sitting at the levers everywhere. The UN, the United Nations, is to be seen as a precursor group for a world state with a world parliament. A prelude is the European Parliament in Strasbourg, which already makes sovereignty-restricting regulations for individual European states and undermines better environmental and other laws.

The Israel lobby is largely anchored in the United Nations . Of the 320 directors in New York's UN greenhouse , 280 were Jewish Zionists during the 1980s. When the Gulf War broke out at the beginning of 1991, which President Bush started for American oil interests and Israeli politics, the UN was a compliant cover. The United Nations did not lift a finger when China annexed Tibet, when the American invasion of Panama took place, when Russia invaded Afghanistan, and did not care about the calls for independence from the Baltic republics.

In the mid-1970s, the CFR still had a modest membership of around sixteen hundred people. But these were already everywhere in the key positions of the state and its authorities. They had been carefully selected and used according to their usefulness and importance for Rockefeller planning . And it is significant that this group, which is so decisive for American foreign policy, has already distributed its people everywhere in the high offices and government offices. Most of their names always go unmentioned and in the dark. Among other things, they pull the strings to the mass media. With this they also practice a concealed

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te censorship and direct public opinion in their sense!

From the outside, the CFR appears to be a private association and as such is also in the American association register. It is located in Pratt House, a nondescript looking former factory building on 58th East 68th Street in New York.

The forerunner of the CFR was the American Institute of International Affairs, which was founded in the shadow of the former League of Nations and which had already worked in the same direction. Even then, preparations began to dismantle national and state independence. The work of World Freemasonry was used in the same direction.

Today David Rockefeller is the Big Grand Man of this all-powerful CFR. He pulls his strings and introduces the former dean of Stanford University's law school, Bayless Manning, as the official president. Rockefeller himself has been chairman of the board and president of the Chase Manhattan Bank since 1970 , through which all grain deliveries go to the Soviet Union. Funds don't matter. You finance everything. It is crucial to advance the goals. With the connections to the affiliated special-purpose organizations, to the Bilderbergers, the Club of Rome, to Rothschilds Round Table in London, but above all to the already powerful Trilateral Commission, the global political chessboard is already occupied with all powerful figures. The CFR magazine "Foreign Affairs" is published every quarter . The band "The United States in World Affairs" also comes out every year. A number of other publications increase the influence of the CFR in the world. The library, which is owned by the head office, contains forty thousand volumes. The protocols of the CFR are kept here, which are strictly locked and not accessible. Only documents prior to 1975 are officially released for inspection, but such insights are tied to a series of requirements that narrow a group of

people of interest and affect any publications. A kind of glass muzzle.

According to the 1975 annual report, there were already 382 Rockefeller scientists among the members of the CFR, 481 important industrialists, that is, without a doubt, America's leading economists from the big trusts, cartels and other

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multi. Furthermore, 153 key press people and above all 207 senior government officials. The number of the latter is continuously increased according to all available possibilities and these already form an 'Invisible Government Team' in the American government, i.e. an invisible government behind the official. Their influence includes the highest state offices. For example, Presidents Hoover, Franklin Roosevelt, Dwight Eisenhower, John F. Kennedy and Nixon were already CFR members. As is well known, Nixon was dropped by the mock Watergate intrigue when he made statements against the rampant Jewish influence. The United States State Department was headed by CFR leaders Dean Rusk, William Rogers and Henry Kissinger. The most important embassies for the most important countries abroad were also staffed by CFR men. The embassies to England, France and the Federal Republic of Germany were always sent to the Rockefeller people, and this continues to be the case. The same applies to the Soviet Union. This means that the Rockefeller followers already have the government firmly in their hands. So the sentence from the Invisible Government is clear, the American administration is overplayed. In the Senate Committee on Foreign Relations, eight of the 17 members also belong to the CFR; this number has shifted even further in favor of the association since 1975. Neither does the American workforce know that the union leaders are members of the CFR. They are well paid and closely linked to banker capitalists in the back of their compulsorily organized workforce. A union leader is also a member of the Trilateral Commission. As you can see, the fulfillment of a prophecy by Walther Rathenau at the banking congress in Paris in 1913 is not far away: "The hour has come for high finance to publicly dictate its laws to the world, as it has previously done in secret ... High finance is called to succeed the empires and kingships with an authority that extends not only across a country but also across the globe." -

The American CW Mills published a new work in which he simply referred to the Rockefeller group as the 'power elite' . This fits exactly with the structure of a secret world government that their team has already provided. The CFR's other influences also relate to a number of institutes, foundations, charitable organizations and

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different societies. They are all connected by liaison officers. The "Foundation Directory II" lists exactly 6007 foundations in a list, all of which are influenced by the CFR with their assets. CFR people hold leading positions in numerous foundations.

The CFR member Walt W. Rostow, a Jewish immigrant from Russia, wrote in his work "The United States in the World Arena: An essay in recent history" having regard to the many local groups of citizens in all major towns that CFRF members or shop stewards are everywhere who are trying to control or influence projects or decisions in the spirit of the Rockefeller organization. The same applies to the areas of science and other groups. It is also noteworthy that the Council maintains purportedly private relationships to almost all countries in the world through special-purpose institutions and corporations and works closely with them at the Masonic level . Other special-purpose communities also include Rotarians and Lions in the run-up to Freemasonry as contributors.

International relations undermine official politics everywhere and they set stone for stone for the cube, the symbol of World Freemasonry as a perfection mark for the building of the world government.

The American economy is involved through the already dictatorial power of the multi-corporations in all industrialized countries of the West, which are already forming a chain. They are already putting pressure on the independent economy of the various countries and are in the run-up to Wall Street, which has become all-powerful. The states of the world are just as politically dependent in their pretended independence due to the hyped up general world debt.

Wallstreet puts governments under their control through oversized credit burdens, combined with the further large interest burden, and in the individual countries the smaller banks, which are mostly still nationalized, also bring the democratic parties into a relationship of dependency through party financing. The spider's web is braided.

This is particularly evident in the example of the United States. The Federal Reserve Act, which made the major banks

in America a private corporation and was given the right to print banknotes, to put private money on the market, became the American government

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brought complete dependence of the money people. This meant that if the government had more spending than it brought in through taxes, the government would have to take the money from the banks. Congress approved the Federal Reserve Act to print money itself. And that since 1913.

An American author, Des Griffins, explains this using an example. The United States needs a billion dollars. Wall Street, of course, borrows this money to the state with interest payments. In addition, one should know that the printing of this banknote amount is estimated at five hundred dollars in cost. The state may have met its spending needs, but at the same time indebted its citizens with a billion dollars.

The United States government's dealings with the Federal Reserve Banking System, which have been in effect since 1913, put the seventy-year interest burden debt at over \$ 920 billion. In practice, things are such that American citizens have to raise taxes of \$ 7 billion a month just for the interest, without ever being able to repay the principal, since this, like the interest, continues every month increases.

But that's not all. - The American Banking Act stipulates that banks must have a reserve of ten out of a hundred, ie ten percent, in a deductible. So they are able to lend ten times to customers for interest. And with a printing cost of five hundred dollars for banknotes with a face value of one billion dollars, they can book interest gains of another ten billion dollars upwards. Griffins lists three groups of people who live in the wake of these events: They are those who make a difference. Then there are those who watch what is happening and finally those who wonder what has happened. The majority of people, consisting of the last two groups, have eyes and ears, but do nothing. And the money power continues to spiral upwards without being slowed down.

Eustace Mullins vainly warned Americans in his work "The Jekyll Island Bank Conspiracy". It showed the background of 'Black Friday', on which suddenly in 1929 after a big upswing in stock market shares

the values fell almost to zero. Shortly before, the Wall Street bankers had created a large reserve of gold and silver. When the shares fell into the abyss during the stock exchange maneuver, the bankers bought the securities by a tenth of the value or even lower. They had the entire economy under control, and their assets rose forty times and more during this coup.

While in the United States the Federal Reserve Act set in motion the largest monetary fishing effort in history to date, the Rothschild money power also operated, in accordance with New York, in 1913 with credit actions to increase its power. At this point in time, 75 billion, converted into German pre-war marks, to foreign investments to the United States and South America in equal parts, smaller sums went to the Far East and to Tsarist Russia. This sum corresponded to a quarter of the total national wealth. The Parisian bank Rothschild deposited abroad, also converted into marks, about 36 billion marks, mainly in Tsarist Russia, further investments in various directions, for example to South America, to European countries, including Spain, Portugal and Italy, as well as to the Balkans, Turkey and Egypt. Furthermore, plants to Asia. These sums amounted to 15 percent of the French national wealth with which the Rothschildbank operated. In imperial German Berlin, 24 billion marks were moved from the Rothschild bank there to South and North America, smaller plants to Russia, Turkey and the Balkans. That was a total of 8 percent of German national wealth.

In the years 1929 to 1930, the capital investments of the big banks already looked different. The larger amount of capital has already been used abroad from New York. The largest amounts flow from a total of 62 billion Reichsmarks to Europe, mainly Germany, and to South America. Reduced investments, fixed in the long term, also to the Far East. At that time, London did not lag behind with its own operations with 68 billion Reichsmarks in the direction of South America and North America, but only 15 billion Reichsmarks now flowed abroad from Paris. Much of it was sent to London, some to the French colonies and the rest in smaller plants to other countries, mainly Europe. Berlin was no longer a field of operations.

The shown numbers of the money movements of the banks in the international field bear witness to how the power of the Wall Street Trust could grow with the help of national wealth into the gigantic. Walther Rathenau wrote very early and frankly in the "Neue Freie Presse" in Vienna on December 24, 1890: "In the most impersonal, democratic field of work, where economic leadership, where every foolish word compromises, every failure can plummet The oligarchy formed over a lifetime - 300 men, each of whom knows each other, guide the continent's economic fortunes and seek successors from their surroundings, the strange causes of this strange phenomenon, which shines in the darkness of future social development not for consideration here. "

This strangely shows a correspondence with the "Protocols of the Wise Men of Zion", published in Russia in 1905, of which the British Museum in London received a copy in 1906. A publication in German also appeared after the First World War. The authenticity of these protocols, which includes a general schedule for absolute control of the world, has been violently denied by Zionist and generally Jewish sides and has been called falsification. But, as has been beautifully pointed out to the curiosity, the developments of the last few years actually show a complete equality of the events and power relations that have now emerged. Zionists can also refer to the Bible given to Christians, where it is said that Yahweh promised the people he chose to rule over all other peoples on earth. They are all supposed to be subject to Israel.

The English translator of the protocols, Victor Marsden, was shocked by the content while he was working. In 1921 they were made available to the general public by the British Publishing Society. Canadian Navy commander William Guy Carr, who had global intelligence contacts, worked closely with the protocols and declared them to be genuine. On February 17, 1921, the well-known auto industrialist Henry Ford said in an interview with the newspaper "New York World": "The only thing I want to say about the protocols is that they fit exactly into the course of things ..." - If Ford had experienced the current 1980s, he would only be able to confirm his conviction at the time.

In the Senator magazine, also published in 1921, Lord Sydenham testified: "... the protocols describe in great detail the objectives of Bolshevism and the methods by which these objectives are achieved ... What is the most striking feature of

these protocols? "The little-known answer is all-encompassing. The key to the mystery, if it is one, is to ensure the origin of this uncanny knowledge that underlies the prophecies that came ..."

It seems unnecessary to repeat extracts from the protocols, since they have been translated and published in almost all languages of the world. In Tecugigalpa, the capital of Guatemala, they appeared as a series in a daily newspaper.

After all the many years of preparations for the idea of a world government, it is no wonder that in 1952 a world government plan was presented to the "World Association of Parliamentarians for World Government" in London, which has a world state with 88 world districts. As there are no peoples and no national armies within the framework of a unified world government once the goal has been achieved, the world government will only provide more police forces, as planned, to ensure global peace and order. The finalized plan provides for North American security forces with police powers to be deployed in Region 12, which is Australia. Region 32, Uruguay and Argentina, and region 55, consisting of Yugoslavia, Greece, Albania, Romania and Bulgaria, then region 58, with Austria, Hungary and Czechoslovakia, are also to be given American police forces. Region 75, the countries of India, Nepal, Bhutan, East Pakistan and Tibet, which was still independent at the time of the drafting of the plan. In addition there is Region 85 with Kazakhstan, Turkmenistan, Uzbekistan, Tajikistan and Kyrgyzstan, all areas of the Soviet Union, which are also to be occupied by American police forces. In contrast, German and Russian police units are expected to come to Canada and Alaska, in some cases reinforced by Mongolian units. The American west coast with Oregon and California is intended for Irish police officers. Belgians are to be recruited for the northern part of the United States. Police from Colombia and Venezuela

zuela are supposed to oversee parts of the American east and south, and another part of the southern states with Florida in the process is happy with the Russians. Without going into regional details anymore, one thing is certain: All states should deploy teams for the world security forces. These should each be transferred to other areas, that is to say largely of a different race and foreign people, and exclude fraternization and thus common revolts by maintaining contrasts between religious peoples and police forces. Since

full access to this regional plan has not yet been achieved, it is not yet possible to say which forces are planned for the currently existing Federal Republic of Germany. The same applies to Switzerland.

Practical maneuvers for the planned regional occupations have already been carried out by the UN blue-helmet police officers, without arousing any suspicion from the world public, who with a reasonably successful operation in the Middle East in Cyprus fully comply with the planning guidelines.

In the mid-1960s, there was a UN maneuver in the state of Georgia, which, however, provided for a violent assault on police force as a target and was carried out accordingly. At a set time, UN units, as provided by the American army, took over the offices of the authorities, the post and news system, control of the press and traffic links in all locations of this state. For the residents of Georgia everything was abruptly short fun and nobody suspected at the time that a trial of the planned world government was being played in the near future. But the execution of such maneuvers also shows how far the power of the CFR has already grown and how unsuspecting the general public is towards the whole.

There is also reason to believe that the establishment of such a world government in the top circles of the United States is already being liberally prepared, even though the states, under the Logan Law, also put treason or treason under criminal law.

On May 28, 1972, KABC Radio Los Angeles aired an interview between CFR Executive Director John Temple and COBRA Public Relations Director Anthony Hilder.

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de. COBRA means Committe Opposing Bigotism and Racism in America. Surprisingly, the links between the CFR and the 'Federal Reserve' came to light. Hilder was able to uncover that the Federal Reserve has never had a chairman who would not have been a member of the CFR. At the same time, there was a sensational confirmation that there is a secret and firm connection between the CFR and the socialists. Leading socialists, particularly in the Federal Republic of Germany and Austria, are members of the Club of Rome, the Bilderbergers and the Trilateral Commission, all of whom are in the run-up to the CFR.

All members and supporters of this world government organization break the oath everywhere on their constitutions, which are supposed to ensure the independence and freedom of the peoples and their states. As representatives of the people, they have to serve these obligations and not to give up their statehood. The socialist international alone is enough softening. You have to look behind the scenes. And that's not all: it is precisely the socialist governments that are now working in secret from the parties that have emerged from the workers' movements as executive bodies of world capitalism and the world government system.

In 1986 the "Revue Foreign Affairs" appeared in a new guise after changes in the CFR. The previous leader William Bundy left and was replaced by William Hyland. Bundy had been the former security advisor to the murdered President Kennedy and President Johnson. He was also a member of the "International Institute of Strategy Studies" and the governing board of the Atlantic Institute. He was also a member of the American secret service CIA, although he was a constant supporter of cooperation with the communist part of the world in editorials for the CFR magazine. Bundy's brother McGeorge is also a member of the CIA, the IISS and the Bilderberger Group. He also represented the cooperation with the communist countries and founded together with the KGB member Professor Gvishiani, with the Soviet secret service, the "International Institute for Applied Systems Analysis", which is closely related to the Trilateral Commission.

William Hyland, former Presidential Security Advisor

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Nixon, Ford and Carter, is also considered a close confidante of Rockefeller and a specialist in Soviet issues. He played a key role in the SALT negotiations. He cleverly understood himself to be unyielding to the Communist East, but the initiators knew that he was working for a balance of power and for peace and cooperation with the Communist part of the world. This was also in line with the former Foreign Minister Kissinger, whose assistant he was for a while. He is now a senior associate of the Carnegie Foundation for International Peace, headed by CFR member Thomas Hughes, who has a seat on the Trilateral Commission. In this way, the threads of the CFR influence run crisscross in all important institutions and societies that are in the direction of the Rockefeller world government architects.

These preparations to get all peoples to do so, or to be led by their governments to give up their freedom and independence in favor of a single world power, are perfectly politically criminal.

In July 1976, "Youth Active News" published a confidential notice saying: "Only the risk of war or nuclear weapon destruction can terrorize or persuade citizens to voluntarily give up their freedom." - Documents are attached to this report According to which the CFR, through secret intermediaries, had reached an agreement with the Soviet Union to conduct a 'limited nuclear war' at a time when there was no agreed-upon victor, and nuclear terrorists are said to be used in the United States to cause panic to subsequently support the establishment of a CFR dictatorship, which the planned world government would then be able to proclaim.

The background here is that President Carter, already surrounded by his CFR advisers, had a Boeing 747 jumbo jet set up as a flying command and government agency in the event of a nuclear war, which was equipped with the most modern electronic equipment. In addition, Carter, according to a report that had reached the "Washington Star" from a leaky information point, had an underground command bunker built in the state of Maryland at Fort Ritchie. Here it was again from Poland

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CFR member Zbigniew Brzezinski, nicknamed Zbig by his friends, who drafted the plan as a security advisor.

During a test to give preference to the bunker instead of a flying command post, the embarrassing finding arose that in the event of a sudden outbreak of war, a helicopter that was always ready to take the president with staff to Fort Ritchie failed during a maneuver test. The helicopter arrived at the White House with a schedule delay. Carter then preferred the flying command post.

In addition, on March 28, the Washington Post issued a report that Senator Sam Nunn, a military adviser to Carter, was calling for civil service obligations in the event of a war threat based on the model of German labor in the Third Reich. This would be called to support military services. In this way, the CFR conspirators would also get the men who were not drafted into military service entirely under a duty control. Every attempt at a revolt against the proposed CFR dictatorship can then be nipped in the bud.

The CFR's planned Ohnesieger war game - think of the Ohnesieger wars in Korea and Vietnam - is supposed to take place primarily in Europe and the Middle East. If one critically examines the previous introductory developments with one's own mind and does not rely on the purposeful, sometimes nebulizing reports from the press, one will be able to recognize these business games with their ultimate goal more clearly. After the Gulf War, Saddam Hussein ultimately remained in power.

Consider things like this: On April 26, 1977, Time Magazine wrote that the then security advisor Brzezinski would favor any communist party and also provide support if it could take over rule in a western European country. In plain language, this means that every country belonging to NATO would also receive this support.

This Pole Brzezinski, opaque to many people, also caused the "human rights" movement, which has meanwhile become effective all over the world, through Carter . This successful propaganda, which is difficult to attack as a touching project, is a tactic used by Freemasonry all over the world through noble purposes and charity to distract from background work. Now you also understand why at the time against his countermeasures

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As Senator McCarthy became known, the storm was violent and a demonization campaign was conducted. McCarthy's efforts to combat "anti-American activity" had become a threat to the world conspirators.

With the new human rights movement, a good means was now in hand to be able to get involved in the domestic political situation of individual countries. On closer inspection, there is hardly a country in the world where there are no human rights violations. And the Americans, of all people, should for the time being sweep their own door when it comes to the Indian problem. This means of propaganda makes it possible to incite the world public against unpopular state leaders through a political back door. Not only the sighted can see, but even the blind can grasp that this propaganda shows very one-sided features and is always used in a targeted and purposeful manner. In addition, the "Amnesty International" was then set up to strengthen this human rights movement. Here, too, the purpose is clear: South American and other countries, including South Africa, are under heavy fire from the human rights commissions and the amnesty when it comes to imprisoned left-wing guerrillas and terrorists. If it was about

Rudolf Hess for decades, or about patriots in other parts of the world, no storm of indignation in the controlled world public information is ignited. And there was a relative calm in the leaf forest when the British secret service in Spandau hastily killed Hess after it leaked out that the Russians were considering releasing the peace pilot.

A very obvious example of the confinement in the internal conditions of a state, here in South Africa, was the hard pressure policy of the Coca-Cola multinationals, which openly support the CFR policy . According to news, this company already has a few million dollars for leftists

Let negro organizations flow. White so-called civil rights groups were excluded from the distribution of funds on the grounds that they had too few black people in their organizations.

The communist underground and terrorist organization ANC in South Africa welcomed the decision of the cola multinationals to sell its activities in South Africa in its "Daily World" newspaper . Randall Robinson from the organization "Marxist Greater Africa" cited this procedure as an example for all Western undertakings.

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Coca-Cola employed 430 people in South Africa and, according to the company's will, is to be transferred to a multiracial leadership with a black majority. This plan was announced in 1986. Now you have to know that there are hardly any black people who can take part in this planning because there are no black bankers or captains of the economy. But the cola multinationals speak of their moral obligation to help the black terrorists in the name of human rights.

The "New York Times" also welcomed this step by the multinationals, which is said to have been initiated in 1976. In any case, the secret money donations have been going on for a long time, much to the detriment of South Africa and for the benefit of communism. Morality is where there is power.

The fact is that even before human rights propaganda was declared, the standard of morality was neither lower nor higher than afterwards.

In the wake of the human rights movement, the problem of asylum seekers was also built up. Caused by a policy that is not always under control, full of confusion, intolerance and persecution despite democratic deficiencies, the number of asylum seekers everywhere in other parts of the world is increasing. Since, despite the strong flow of refugees, global

peoples' disintegration with mixed-race planning is not proceeding quickly enough, the foreign labor movement was set in motion with even greater success.

Here you killed two birds at once. The peoples' disintegration increased by leaps and bounds, and secondly, the multinationals, ie the large international corporations, were immediately given cheap labor. With this, millions of people were reached in one fell swoop and, primarily in the German-speaking countries, a reduction in German national power and cultural independence was achieved. A creeping mass murder of the Germans.

The growing resentment of large sections of the population was countered by the catchphrase of human rights and human freedom. Most of those affected are not yet aware that this Pharisee phrase full of hypocritical human rights overrides the ancient natural law of house and home rights. The unholy brotherhood of high finance and socialism is pulling the same streak of propaganda. The third supportive force is that

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Churches, which in turn preach the same stunings from the pulpits and encourage the degradation of people and culture. In contrast to biblical legends, the new tower construction by Babel, the world building of the great planners and architects of the CFR, unites the peoples to a uniform world language. What used to go wrong with attempts to use artificial world languages like Esperanto or Ido is now gradually being achieved with English. The comparison with the old Babylon must be viewed critically and is only given conventionally from the Semitic point of view.

The biblical scripture mission in Wiedenest near Cologne describes CFR planning as God's plan. In a free-of-charge writing of 72 pages and soon twenty editions of a million pieces so far, it reads literally: "... The Jews will be the great missionary people in the 1000-year-old empire: foreigners will serve them, but the Jews themselves will serve the gospel of the Declare rich ... And foreigners will stand and your herds will graze and sons of the strangers will be your arable men and your vineyard ... "Then shortly afterwards it goes on:" ... If you learn to love this people ... the Eternal God will bring a very special blessing on your head right now ... "

However, threats are also quoted in order to further encourage the faithful towards the goals of the CFR for a single world state. So it is unanimously stated in the political

objectives in the same missionary scripture: "... And it will happen the same day, when Gog comes to the land of Israel, says the Lord Jehovah, my anger will blaze in my nose" - so in Ezekiel 38, verse 18 -, "And I will call the sword on all my mountains over him, says the Lord Jehovah, the sword of one will be against the other. And I will judge him with plague and blood, and flooding rain and I will let hailstones, fire and brimstone rain on him and his heap and on the many peoples who are with him. And I will prove myself great and holy, and I will make myself known before the eyes of many nations ... ", so in Ezekiel 38, verses 21-23. Matthew 13 is then continued with verses 41 to 42: "... He, the king of kings, will then deal with all his enemies, in a very short time. He will send his angels and they will become His rich all the nuisances that do the outlaw, and they will throw them in the furnace; there will be crying. "

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The mixed-race unified world population planned by the CFR, as just seen previously, also supported by churches, is becoming politically blind ended up living in a massive one-world labor concentration camp. After the elites that had previously been wiped out by terror and the henchmen, there are no longer any executives for liberation revolts in all 88 regions monitored by the world police - as the 1952 London plan provides!

Likewise, in March 1976, leaked in the American press that Henry Kissinger and Helmut Sonnenfeldt, the latter already under fire to be a Soviet agent, agreed to continue to tolerate the Soviet rule in Eastern Europe. If necessary, a standstill agreement of the unfree peoples should also be propagated under the given circumstances. The promotion of communism was also evident in the free west. Despite violent opposition in the United States, the Panama Canal was handed over to the communist dictator Trujillo.

And just as the Bolshevik revolution in 1917 was supported and enabled by Wall Street with the subsequent mass slaughter in Russia, the monetary aid system, supplemented by the delivery of goods, was continuously maintained. Without Washington, Stalin would not have been able to cope with the German Wehrmacht, and without Washington, the subsequent periods of starvation would not have survived.

The Chase Manhattan Bank Rockefellers even took the risk, unusual in banking, of granting long-term loans to Russia without guarantees. In 1976, Russia's debt in hard currency

was already thirty-two billion dollars. Here the interrelationships between American high finance and the Soviets became clear. On top of that, the Chase Manhattan Bank, with its steady grain deliveries to Russia, took over the financing in order to provide help for unprotected crop failures. But no one reported that the Red Army always hoarded grain stores for five years, the first year of which was given over to civilian supplies and replenished by American deliveries. The American farmers were pushed down in prices by the grain buyers obliged to the banks and made creditworthy.

According to the American records, the seizures had

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oversized proportions reached by the farmers. A number of banks in the agricultural sector also faced a collapse thanks to the maneuvers by the major banks associated with the CFR. The agricultural banks in the provinces no longer received lending interest and could no longer cope with it. The loan amounts became irrecoverable.

The value of acreage and the value of machinery and equipment fell by a third in the 1980s. At that time, agricultural debt was approximately \$ 215 billion, of which sixty to seventy billion were outstanding from farmers. The farmers' debts exceeded their assets by more than seventy out of a hundred. Under this pressure, the farmers were ruined and their lands fell to the banks. During the trilateral government controlled by Reagan, more than 27,000 attachments were made against farmers.

Farmers who had previously remained independent came under pressure and ultimately had to sell their land and their assets to the major banks linked to the trilaterals at rock-bottom prices.

However, behind this enforced sell-off policy were serious warnings from the Federal Deposit Insurance Corps, or FDIC for short, that a bankruptcy in the financial sector would have very dangerous effects on all financial markets. In addition, according to a statement by the New York Times, the mountain of debt that has accumulated in Latin America for many years posed another major threat to the American banking system.

The trilateral economic moves, ignoring national interests, were the wave of imports from the Latin American debtor countries at forced prices. This ice-cold economic policy drove

numerous domestic companies and farms in the USA into bankruptcy.

The Americans currently live in homes that are burdened with \$ 1.4 trillion in debt. These are mortgage loans. At the same time, corporate debt has tripled in just a few years and is now over \$ 350 billion. This means that the banks, i.e. high finance, have everything under control.

The trilaterals relentlessly suck out the small, still partly independent banks like vampires with the help of the government they control, and destroy the small secondary accounts.

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competition and invest new sums in the third world in order to get them completely within their sphere of influence. Some small banks have so far refused to participate in this dangerous policy and went wrong. They simply refused to lend to the Third World. However, this again led to taxpayers being drawn in from above due to the lack of further cash inflows from small banks. -

The trilateral bank spokesman Volcker said that given the prevailing situation, which can be maintained by the global debt policy, further financial equilibrium security can only be maintained if more funds from the United States would be transferred abroad.

How dangerous these calculation games of the trilateral group of the CFR are can also be seen from the fact that, according to the "New York Times", the big banks already have more than one hundred billion dollars in off-balance sheet obligations, which mostly consist of sureties of security of large corporations, the international multinationals. These multinationals are the economically built large network of trilateral. When these multinationals start to wiggle, such a pull pulls the banks along. So far, huge losses in money have been cleverly covered up. The Washington Post also reports that forty of the major American banks have off-balance sheet amounts that exceed total liabilities on the balance sheet. And according to the "Wall Street Journal", loans to underdeveloped countries have already made extremely high losses. In 1985, around a hundred banks had already gone bankrupt, but the Rockefeller Group is still doing so. There are 14,700 banks in the United States. 950 of them were in trouble in the 1980s. Regarding the existing lack of capital, Edwin Gray, the chairman of the Federal Home Loan Bank's board of directors, testified openly to a congressional subcommittee

that his agency's insurance, by the end of 1985, had found an unacceptable reserve of 72 cents per hundred dollars.

For example, the big banks, as the determining power, had set a time bomb with their irresponsible monetary policy that ticked audibly. No outsider knows yet what will become of it.

When the Russian attack on Afghanistan took place in 1979, the American government attempted to stop further loan payments to Russia. With that, the

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A sharp counter-act can be made known to the world public. In fact, there was a pause in payment. After a while, however, the lending activities continued. The Russians received another four hundred million dollars from the First National Bank in Chicago, the New York banks with the Morgan Guarantie, the Banken and Irving Trust. In addition, these loans received a preferred interest rate of only seven and a quarter percent.

At that point in time, President Reagan was still smoothing over the hurdles in the world public. But in 1986 the ongoing cover-up policy didn't work. He, the prisoner of the CFR, like all presidents before him in this century, lost his halo in the secret arms deliveries to Iran. On November 22, 1986, the Jerusalem Post published a report that Israel was acting as a middleman for arms supplies to the American archenemy. Reagan's security advisor Robert McFarlane and Israel's former prime minister, Peres, negotiated the deal. Israel also received several million dollars for its mediation, the American newspaper "Thunderbolt" also reported. McFarlane sent the Jewish courier Michael Ladeen to Peres for his protection. The arms dealer Al Schwimmer, a member of the Israeli secret service Mossad, was also involved. Prime Minister Shamir and Defense Minister Rabin gave the green light to the deal. Foreign Minister David Kimche was also informed. In London the deal with Iranian representative Manucher Ghorbanifar was concluded. Israel sold to Iran the American arms that were formally delivered to the recipient Ya'acov Nimrodi by ten to twelve times the total.

Nimrodi and Kimche undertook to deposit an amount between \$ 12 and \$ 30 million to a Swiss bank. This amount was a secret, unofficial support for the Contras in Nicaragua. In fact, the anti-communist contras have not seen a cent of the amount of support earmarked for them.

Rockefeller's CFR had not only brought a dazzling deal under wraps, it had also sent a large fish pull to the Israel lobby . The American President remained struck by this extremely shady development in the CFR network. The third American president, Thomas Jefferson, said a year and a half ago -

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hundreds of visionaries: "Nobody leaves the presidency with the reputation that brought him there". -

The 'Federal Reserve' system, which prints the money for the American government and lends it to the state at interest, is also aptly described by a suitable quote from the French state philosopher Montesquieu: "There is no more cruel tyranny than that which one in Shadow of the law and exercised under the flag of justice. "

Reagan's predecessor failed due to his lack of governmental planning. He was the epitome of a split personality, torn between a religiousness heightened to the sick and a backless willingness to his backers. During his presidency, the winged word of a vodka-cola system emerged, which confirms the close cooperation between the CFR and the East.

Provided war simulation games would only be half a thing without business support from high finance. Therefore, a renewal of the all-round Marshall Plan aid would be a profitable addition to the political goals. The final world government would then have all power in their hands. High finance, the trilateral of the CFR and the multinationals involved then form a common unit. The preparatory planning that has been in existence since the 1960s is called 'Limited War Operation', or LWO for short -

For the German region in Europe, special mention must be made: When Jimmy Carter won the presidential election in 1976, a few days later James Schlesinger traveled to the Federal Republic of Germany to represent the President. He also faced television and explained that the Germans might also have to reckon with the fact that a nuclear war could be waged against the Warsaw Pact. At the same time, he slipped away the remark that the Russians, in an emergency, would also remain in a limited nuclear war, in a standstill without a win. The ignorant public did not know what to do with this reference. For those familiar with the facts, this was further proof that for Europe a secretly planned nuclear war without victory was in the drawer of the conspirators for a given time. What Schlesinger did not say, however, was the fact that, according to US Army regulations for the Land War of Army

Defense against attack is given to NATO forces . This official regulation is called "official way of requesting an approval". According to this, a commander in the German Federal Republic has to go through four command centers with a permit request. First to the Central Army Group, then to the Allied Forces in Central Europe, then to the Supreme Headquarters of the Allied Powers in Europe and the NATO Military Committee, made up of representatives of the member states, and finally to the President of the United States.

This means that communist attacking armies could have overrun Germany without any significant resistance.

It also shows how little the conspirators care about Germany. The morning people, who still haven't given up the Germany extermination plan and are also represented in the CFR, want the most drastic measures possible. The role of victim lamb intended for the Germans also arises from the fact that Defense Minister Schlesinger shifted defensive weapons from NATO to Israel during the Arab-Israeli war in 1973. The amount of European defense exposure was at that time more than half of the tanks deployed in Europe and a large number of artillery weapons. At that time, Europe was practically unable to defend itself. Schlesinger, who resigned from the Mosaic faith, is still considered a Zionist of Bar Mitzvahed.

Thus, Schlesinger was a good assistant to the CFR, who received powerful support from Brzezinski's advancement. Of Brzezinski, shortly Zbig after his first name Zbigniew, you still have to know: As a key figure in the White House, he immediately hired Zionist Jessica Tuchmann as an assistant in the presidential office. This is a daughter of the glowing Israeli patriot Barbara Tuchmann. Jessica was given the position of Office Leader for Global Disputes in the National Security Council, which advises the President.

This made Tuchmann a key representative of the Israel lobby in the immediate vicinity of the President.

Brzezinski promoted the Israel lobby and the Zionists wherever he could. He openly admitted to feeling very attached to the Jews, which the Washington Post confirmed on February 6, 1977 in a report. The paper also reported that the

Dean of Harvard University, Rosovsky, was one of the closest friends of

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Zbig count. Said Rosovsky is also a vice president of the American Jewish Congress. From him came the proposal to found a Jewish upper house, a House of Lords, which should be composed of the leaders of Jewish communities from all over the world. The "New York Times" reported. Such a governing body has already been touched on in the aforementioned records of the Zion sages. There is also much to think that this proposal has already been mentioned openly by two major American newspapers. A sign that certain circles already think they are very safe.

So these forces are all at work with the same goal. The CFR with the Trilateral Commission, with the Bilderbergers, the Lions, Rotarians, the Israel lobby and many other threads knotted and bought.

But that's not all. The CFR has never been choosy about the choice of open and secret means of war. Support for terrorism was also in a secret plan. Repeatedly, secret undertakings were exposed using terrorist means, with the American secret service emerging as a sponsor. Terrorist ventures were also in the CFR's interest. For example, the Red Army faction in Germany received financial support through detours via middlemen. The murders of the German Schleyer and later Ponto by the Baader-Meinhoff gang have a non-apparent background. In the Ponto case, it was decided that Ponto would take away the construction of nuclear power plants in Brazil in favor of an offer from the Federal Republic of Germany. That was his death sentence.

The global network of terrorism would have been easy to break up if it had not been for the fact that interested forces had provided money and weapons from the background. The slump in the democratic system in the western armies with the disciplinary easing and the goal of turning soldiers into 'citizens in uniform' showed how weapons from the arsenals and barracks were stolen again and again as a result of poor security services. The mostly civil penalties for guards are hardly deterred.

The additional possibilities for terrorists to carry out nuclear attacks have also created the conditions to free themselves from the hands of the background forces that

control them. The evil spirits of the bad seeds can still bring disaster to the whole world ... "

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The German American had ended. When he saw the serious and thoughtful expressions on the part of his audience, he added: "Many of us Americans already know about these events. But we are trapped between a powerful political mafia.

In addition, as elsewhere, many patriotic groups have agents and provocateurs smuggled in to induce them to act, which will then be used to destroy them. "

"And how do you think you can counter these plans? " Asked old Graff.

"Events will take care of that. The world stage games always bring new surprises. The world planners have to accept changes again and again.

The change of power in the east clearly showed the new areas of interest and the inclusion in the world plan areas. Even at the birth pangs of independence for Poland, Hungary and Czechoslovakia, care had been taken to ensure that men suitable for the further developments in the large business game came to the fore. For example, the reporter Rosenthal reported in the "New York Times" about the Vienna Conference of European Intellectuals in July 1990 that the daily topics also discussed how to handle Les Walesa. Literally after Rosenthal. Of course, the conference participants were only initiates and followers.

Brezhnev declared in 1970 that the socialist countries must in no way recognize national interests at the expense of the international interests of socialism. And now Western capitalist countries are demanding that capitalist countries in no way recognize national interests that come at the expense of the international interests of capitalism. German waiver politicians are also subject to these demands.

The changes in the Eastern Bloc with the new predatory state of Poland and the other new democratic countries brought these directly under the control of high finance. The state capitalist system thus only changes to the private capitalist system. The games of the CFR and the trilateral continue with small changes and high finance has the dictation.

For Germany, Genscher was already the driving force behind the world architects, and Kohl followed suit. Everything was quickly and clearly secured here. Overnight was for Bonn and the mass media

from central Germany simply East Germany. For the waiver politicians just as if there had never been a German East. A surefire hot spot for the future in Central Europe. The world police, who are becoming more and more talked about, cannot change that. "

The German American straightened up. "The Germans fought to the end in 1944 and 1945, when the war was approaching its hopeless end. The last hopes of being able to turn fate at the last minute with the help of the already developed miracle weapons were prevented by treachery and sabotage. What then came over Germany was terrible, and every German soldier knew that and fought to the last patron - and this time the political situation not only leads Germany to a new horror this time, but all free peoples too. Convincing that the world conspirators revealed their game prematurely and came too quickly, then the big noise will come at some point. Even a collapse of the world debt system can play a role. Then comes the great hour of truth. With or without war, the bill of the CFR and the Zionist will no longer work. When Chief Rabbi Goldmann on the open street in Munich by f Anatic Zionists had been attacked and fatally injured, he had shortly before stated that the worldwide bad game with the great propaganda lies, which especially disparage the German people and shower false accusations, would lead to terrible retribution. Then the fuses of the big planning will blow. Nobody can say how it will come. One can only hope that the worst will be spared for people. Even the enemies. -

God has never let the trees grow to heaven. After all, you also know the sentence of Wilhelm Busch, who has become immortal: first, it turns out differently, second, than you think! ... "

THIRD BOOK

XII. RUNNING BLOOD

"It was bequeathed to
us by our fathers with
loyalty The saga how
the fathers brought
them to them;
We will pass them on
to our children ',
The genders change, The
legend remains true to
itself. "

A. v. Chamisso

The next morning the Graff family and Meier gathered at the breakfast table in the Sheraton. The two young people sat facing each other seriously and it was easy to see that they were still brooding over the previous day's statements.

"The morning is free again today," said old Graff. Turning to his son, he continued: "Take mother with you and take a look at the old part of town which lies on the river. Take a taxi, it is safer ..."

This timing remained the same for the following days. On one of the afternoons we also visited the large military cemetery in Arlington, which made a great impression. It was a huge area full of large gravestones, which was covered with uniform stones. Many of them had German names. A bitter fact if one thought that these namesakes, as former immigrants and their generations to some extent later, later fought and fell against their own mother country.

On the tenth day of the stay in Washington, the flight home was started again. The big bus took passengers over the Potomac River and then drove through the long forest road to their destination. As at all major airports, there was constant coming and going. The souvenir shops did good business with foreign guests.

After the baggage had been checked in, the Graff family and their protégé took a seat in a coffee corner .

they walked along the shopping street. A lot of kitsch stood out among the variety of what was offered.

Passengers were slowly gathering before they left for Europe. When this was called and the tickets had to be presented at the barrier, it went in turn to the feeder. A bus built like a lift picked up the passengers and drove them to the waiting machine. When mooring in front of the entrance hatch, the floor area of the bus rose to the same level as the entrance, where friendly stewardesses were already waiting.

Then everything went pretty quickly. As soon as the passengers had taken their seats, the warning sign to fasten their seat belts was blinking. Then the machine rolled on, picked up speed on the long runway and the jet bird rose quickly into the sky. The flight to Europe had started ...

The time bird flew and took the days with it.

And this is how the time looked when the Graffs with Meier had returned to everyday life at home. The unrest of the time had not changed in any way and the resulting dead ends of politics, both large and small, were just as there were before, with no way out. The strife remained, terror and crime as everyday occurrences as well. Those blind in their affection for wealth were constantly groping in the twilight of their self-deceptions. No one saw through the cruel game of controlled sham satisfaction. Full and thick bellies don't make revolutions ...

So everything was just as usual. There had been a big Hailoh at Zeller when Graff and Meier arrived at the student table and were greeted by the East, Schnauzen-Charly and the young Zeller. Wulff was only expected back at the next meeting, as was Rohde.

Graff left it up to Meier to report on the Washington flight. To everyone's surprise, Meier grew beyond himself. He had become confident and presented his experiences and impressions in an almost perfect form. Above all, he had well kept in mind the political hints of the German American and with these statements cast a spell over his listeners.

When the young people delayed to leave, a pupil from the neighboring school class suddenly came in. Barely

when he spied the round of tables, he immediately hurried to the table group and offered lots for a local Lions Club event .

"You know me," he introduced his advertisement, "I'm the Holzer Karli from our Penne in the secondary class. You beat me up quite a bit at a threshing operation. But you've long forgiven! - Here - help me and take me a few pieces of paper for a good cause! - "He hastily held out the tickets to the group.

"How do you get this stuff?" asked Snout-Charly, who was always curious.

"Glass eye, get active!" the student quipped Holzer. "Everything is on the mini shares." He put the notes under Charly's nose.

"I don't want to dig anything," Charly replied slightly pointedly. "A good question wants good information!"

The student swallowed an upset anger. "My family multiplier has attached this stuff. He is a member of the Lions and they do good for the poor. In this case, it is about the Vietnam refugees. So these lots serve a good cause."

"Hey, what is it? " Started East. "For the other end of the world should we tin pink? "

"Well, why not? - These are very poor vegetables! - Far from home and shorts ..."

"Nobody doubts that," Charly intervened. "Of course that's a lot of bad luck. Honestly, I'm sorry for these people. But who is to blame? "

Holzer stared.

"You get a staring spasm from staring," Charly continued. "That's contemporary history today! - The poor rice rationalists owe it to the Americans. Uncle Sam risked a big lip in Vietnam. And despite superior technical efforts, the brave Dschieis ran away from the bamboo pens from North Vietnam and have their little children in South Vietnam. And if a few groups of many manage to escape communist rule, then the Americans have a moral duty to help these unfortunates. The Yanks won the world war, they lend their money to the whole world , they still have enough immigration country, so they should do something to calm their conscience. We who lost the great war

ben are poor pigs and should now pay for the sins of the Americans. This is not our coffee! ... "

"Right," added East. "The chewing gum heroes should pay for their own war!"

"I didn't actually think that far," said Holzer frankly. "This speech is a spirit of revelation, wrapped in words," he added in the colloquial language. "It is not at all as blatant as the

thing got to me. You are not so wrong. If I explain this to my fatherly caregiver at home, the emotional object distance that I conveyed to him - hihi - will cause a smurf face!"

"What is that expression again?" asked East, amazed. "Even our class board flips over when he hears that."

"Well, - emotional object distance is clear. - independent thinking about the thing means, yikes! -"

"You have a very good vocabulary book," Charly grumbled, because he had fallen behind with his knowledge. With the Penne language and the hops bazaars, he didn't have all the cups in the cupboard.

"So you take at least one note from me?" Holzer asked sweetly. "I'm going to tell the Vietnamese thing to my caregiver. That thing is now bothering me too. Sure it's a matter of the Americans. If I slam the rest of my notes on the table at home, I just have to be careful that I do the positive-emotional exchange process about this American thing does not cut my pocket pink. "

Snout Charly stared with a question mark face.

"You're stupid," laughed Holzer. "The above-mentioned exchange process means tenderness like in grandpa's time. And I have to affix this Ami-Schnicknak in a tender way . That is bong, huh? -"

"All right," said Charly, and devils danced in his eyes. "When we're back to the topic-centered interaction, you'll come to my alley!"

"I am already," laughed Holzer sweet and sour.

"See," Charly chuckled happily. Mockery shone from the eyes. "It is nothing else than school lessons.

"Stop the skirmish!" said Graff. "Give me such a mercy note. Humanity shouldn't know any borders. Honestly from the heart!"

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"Then I'll take one too," said Charly conciliatively.

"And I," added East, "because I'm also thinking of our own displaced people!"

"My mind hovers over it in the dark," said Holzer. "At school you never hear anything about what has broken in on our people. Only the parents and grandparents occasionally tell of the expulsions and atrocities that have been committed against us. The information is always very one-sided. The Trinek even claims always, the displaced are Revanchists and Nazis. For him even a love of home is fascistoid. "

"Haha, the Trinek," Charly called mockingly. "We really took it seriously."

"You already know that in our class. The Negro drum has reached the whole school," laughed Holzer. "The Trinek has already become ashes and no longer lets cows fly. He just doesn't know yet. He only sells dead trousers at the Penne and no one takes them from him anymore."

"When I see him, I always have to think of the left oldie Bert Brecht," East said in between. "He asked the question of what it would be like if there was war and nobody went there. The Trinek is such a nonsense too."

"Nevertheless, you shouldn't show too much skin with him," warned Holzer. "It's better to stay among yourself. It is advisable to block contacts!" He pocketed the money his school friends had put on the table. He wanted to turn to go, but Graff held him back.

"Anything else? " Asked Holzer.

Graff nodded. "Take a seat, I'll invite you for a coffee. Then you can start strengthening your Lions work."

"Do you have anything against the Lions too? " "Certainly," Graff replied.

"And that would be? -"

"Hm, that's actually a political matter," Graff replied hesitantly. "You would have to go further and there is not enough time for that now."

"My age is a member of the Lions. So I would like to know more, logo? - " Holzer looked at Graff promptly. "You can talk without shyness, it can't be bad? - "

Meier blinked at Graff.

This made an approving head movement. "Nope, - no,"

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then he said. "It is definitely not bad. I just don't like these international organizations that serve foreign interests and pursue supranational goals."

"Why shouldn't there be worldwide aid organizations that do good? -" asked Holzer simply.

"If it were, there would be little to say against it. Things are different for people who are familiar with politics."

"Come on, spit it out!" Holzer demanded impatiently. "Have you ever heard of Freemasonry? -" "Not an exaggeration," said the neighboring student.

"The old song! - Many know nothing or little," Graff sighed. "In any case, these are secret societies, but they are allowed everywhere. Approved because they have the character of an officially approved association and secret because they use

charity to disguise their political goals, which are geared towards a world state."

"And are the Lions too?" interrupted Holzer.

"Yes," Graff continued. "They are located in the anteroom and provide assistance primarily in the economic area. The Lions were founded in Chicago in 1917 on behalf of the Jewish B'nai Brith lodges. This explains the name 'Lions', which can be traced back to an ancient origin. When - as we were told in a close seminar - that the Essenes were still at war with the Romans, they recruited non-Jewish auxiliary troops, who probably remained uncircumcised pagans and were called lions. Chicago is also the seat of the HOATF, which means: Head of all true freemasons. Freely translated: Head of all true Freemasons. They are obliged to obey unconditionally. The Lions principle is: non serviam! - That means the dissolution of all grown ties other obligations, as well as the fulfillment aid in the "temple building of Solomon". - The slogan of this brotherhood is: United humanity through lionism. Around one million members united in more than 26,000 clubs around the world. They were founded in the German Federal Republic in 1951 and also a year later in Austria.

These Masonic relief services also include the Rotary Club, the Pen Club and the like. That would explain it in just a few words. "

"It flashed on me," known Holzer seriously. "That will make my home caregiver little joy, if

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I let go of my new knowledge. I myself don't believe in a world state. My age is driving a completely wrong program. - "

"Don't make a noise at home," Graff warned.

"Don't worry! - I'm not a jerk. In our class there is rebellion as much as yours. Only we don't have a special school like you. The whole school is at a loss what you get. At least let us have scripts from yours. Enlightenment is coming. "

"So there are holes in the net," cried East angrily.

"Nothing is spun so finely ..." declares Holzer. "Let's have a snack!"

"It's a question of space," Graff replied. "Want to see what can be done."

"Well, see you soon. - Thank you for the coffee, I'm going to dilute myself now. Bye! -" Holzer got up, pushed the empty bowl back from the edge of the table, waved to the group and disappeared.

"I have no spit," said Meier, who had been silent the whole time. "Now the whole school is starting to think."

"In the Second World War, so my father said," Graff intertwined, "among many other songs came the maudlin manner:" ... it all goes by, it all goes by, every December, another May follows " For some it was a happy chant, for others it was a hidden protest against the system of rule. And so it is again and again. Times are always changing and what is troubling us now is not permanent. Lies have short legs, said an old saying, "When the first truths come out, an avalanche will start. And there won't be enough mouse holes in which the weird birds of today can hide. We now have the historical March period. That is, May is no longer far..."

"I've been thinking about politics a lot lately," Schnauzen-Charly openly admitted. "At the moment the worm is still everywhere. The thinking of the youth is spreading. My parents also talk more about it than before. They say that where there is no guiding hand, some of the young people wander around aimlessly, the lack of Role models create an inner emptiness and a dissatisfaction with existence because there is no goal in life.

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les becomes stale. These young people, often left to their own devices, are mistaken between rock and pop, which cause mental and nervous illness, and the enthusiasm for sports that distracts from everyday life. The others are looking for something without finding a destination due to the lack of assistance. And finally, it is the people who are stimulated to think who, like us, join together and seek a true historical picture outside of the controlled school lessons. And only then do we become aware of the meaning of life when we have recognized: where did we come from and where must we go from there? "

"Wau! - -" made East. He stared at Charly in amazement. "We all don't know you from this side at all! - The same could come from our lecturers."

"All right," added Meier, "only I can't say it so well. So far we've only got to know your snout, but not your head."

Schnauzen-Charly wallowed comfortably over the impression he had made during the round. He felt strengthened and satisfied in his self-confidence.

Now it was time to go. When they wanted to pay, Zeller said: "You were invited by my father today! - Because holidays are.

A whole class would be too much for him, but a small round won't make our store bankrupt. Have fun for today! -"

When the school friends came onto the street, they met Professors Höhne and Hainz.

"Oh, what a surprise," Graff said. The students greeted them hurriedly.

"Why surprise?" asked Höhne. "No city is that big, so as not to have encounters every now and then. In addition, the Zeller coffee is a break together. - I see you have just finished a meeting again. Wasn't any of you going on? "

"I was in America with the Graffs!" Meier blurted out. "The Graff family invited me."

"You see," said Höhne happily, "that's how it is in life. If one does something for the other and the other does something, then there is a common ground. You and Graff have to tell a lot about it. How about it a week? Professor Hainz and I will be here at Zellers sooner. Maybe then Mr. Eyken will be back again. Agree? - "

"With pleasure!" exclaimed the students in the choir.

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"Well done. - Goodbye! ..." -

The students parted on the next street corner. Charly stopped and asked Meier: "What about your Anita girl? -"

"I'm going to meet her briefly now. I still have to tell her about America. She would have come to Zeller anyway if she hadn't had any longer to do this time. And you're going home now?"

"There's nothing left for me. Babsy is still on vacation and won't be coming until next week. Take me with you today! May I? -"

"Babsy? -" Meier asked, avoiding Charly's wish.

"Well," replied Charly. "We also meet from time to time. We don't want to do it so openly so that there is no unnecessary gossip at school. Stay with us! - Honor word? -"

"Word of Honor!" said Meier seriously. "So snout meets the hasty! ... -" With a laugh he slapped his classmate on the shoulder. "Come on, come with me! "

The lights blazed on the street. The days had already reached long-term brightness and shortened the evenings. Mild breezes swept through the city. Early summer had blossomed like a flower that sprang from the bud ...

As agreed, the group met again a week later. Wulff had also returned from a vacation trip, Meier had brought Anita with her, who was getting on well with the Babsy, too, in short, the core of the class was there early. Some of the pupils came in,

so that there was an expanded audience to have Graff and Meier report. They had all gathered in the special room.

Soon the expected professors appeared accompanied by Eyken. They were enthusiastically received by the young people. This time the tables were put together to form a long table and a common long table was formed.

When cake and coffee had been brought up, as was the case in an early afternoon, Höhne asked the two travelers to America to describe their impressions.

With that, the chatter stopped and calm returned. This time, Meier Graff gave priority. This restricted the general

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my travel impressions for as short a time as possible, but repeated the political statements on the real situation in the world as detailed as they had been presented so vividly in Washington by the German-American.

During the lecture, there was growing astonishment in the faces of Höhne, Hainz and Eyken. The rest of the audience also eagerly followed the explanations about the subtle supranational force that was pulling the strings everywhere.

After all, it was Eyken who, after completing the explanation, spoke up: "My dear young friends! - We old gentlemen did not expect our two strollers with open eyes and ears to understand the real circumstances of a knower from the supposedly freest country in the world not only could experience, but also fully understand and pass on this knowledge. "

"Now-time history is now clearly understood and shows the break with the past because it overlaps real history," added Hainz. "Today it is no longer taught as a coherent developmental whole, it is abused in parts, in parts, for teaching propaganda . In addition, the thoroughness of historical science is steadily declining and relevant knowledge is falling into oblivion. In addition, the nine-wise people of today have lost all feeling for connections. We said earlier that history hardly serves history, but is in the service of the powerful.

So she also lost the accompanying subtle soul, which accompanied her from the murmur of the deepest self that

awakened primal knowledge. Submission to gross materialism has killed subtle matter. "

Eyken picked up the thread and continued: "The latest research has provided me with material to demonstrate the effects in the field of radiation related to brain research. It is, as it was mentioned earlier, humans connected to the outside world as a transmitter and receiver through the brain station. But to get to the heart of this well-founded assumption, you have to go a little further:

A revolutionary finding in today's science is the fact that the power flows from the brain and

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Frequencies in the spoken language are active. The measured energies are between 9 and 47 microwatts when the language speaks self-sounds. The Mitlaute usually only reach up to 2 microwatts. That applies to the European languages. One finds little energy with Mitlauten as with S or P. On the other hand, they have a higher frequency than self-sounds. The answer to the question of why one needs this information here is simple: the word-forming sounds show different physical properties. This means that the sound vibrations can not only be picked up by the ear, but also distributed to the surroundings.

Experiments have shown that tones can clink glass windows and glasses can even shatter. The French bass player Lablanche made a glass ring and when he sang vigorously in the same key, it shattered.

Certain tones can also trigger physical repercussions. For example, a skillfully launched battle cry from a Japanese samurai that can suddenly paralyze an opponent for a moment. This 'kiai' cry in a certain key has been shown to bring the victim's blood pressure down suddenly, according to research. Another example from Tibet is considered the secret of knowing lamas. If such a person seeks death out of a predicament, then he presses on a certain place on the skull and loudly ejects a secret syllable. Death occurs immediately.

Studies are also currently underway to determine whether there are correlations between the mantra of medicine men and shamans and the resonant frequencies involved.

Astonishingly, the great Greek thinker and mathematician Pythagoras found out that there are connections between mental and spiritual experiences and a physical quantity. He decided that the height of a note depends on the length of a string of musical instruments, and came to the conclusion that the notes produced were read as audible numbers. So there is

a connection between feelings or sensory perceptions that can be derived from a precisely calculable music. This knowledge, which was absolutely stunning at the time, led Pythagoras to set up the assumption of cosmic harmony as secret knowledge. Accordingly, all inner and outer things, the visible and invisible, also stand in the world consisting of vibrations

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in a reciprocal relationship. So the Greek sage also found out the power of music through the existing psychic energy that may influence the human soul.

Now you can also understand Nietzsche, who attacked Wagner's music as magically dangerous. And that despite the fact that he was friendly with Wagner. Nietzsche had also known about the influence of vibrations and had drawn the conclusion from it that Wagner's powerfully pronounced Germanic music, which was powerful in space, compelled the Germans to dream dreamily and also to sink their will to weaken their will. The music, understood from the result of the vibrations, plays a multiple role: it can kidnap from the present, but can also bring about too much reverie as a seducer from reality. Wherever a will submits to the effect, decay follows on foot. Wagner knew about the almost magical effect of his music. Nietzsche, however, saw in these waves of music the rousing, but also the paralyzing, caused by the vibrational phenomena that were grasped into a massive whole. However, he did not deny the outbreak of Germanic, this god-calling and the tremendous echo of the heroic breakthrough in Wagner's breakthrough between the law of sounds and freedom in the call to space

This power full of vibrations is also referred to in the Buddhist theory of knowledge for the presence of macro and micro cosmos as total matter in the 'sea full of energies'. This energy, the prana among those who know, is called 'chi' in Chinese, originating from the field of acupuncture.

Indian yoghis and Tibetan Gyud-Lamas are said to be able to tap into this prana energy with the help of a learned breathing technique and music. For those who know the Buddhist theory of knowledge, music, when used appropriately, is also a magical guide to the extraterrestrial realm of space.

This classification in received vibrations develops highly increased abilities and psychic energies. This classification is understandable, leading to a state of trance. Human will is

then also subject to such an increase. This is all the easier if it is a desired state. The one

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Abilities achieved in this phase also show mutually that yoghis and Lamaist monks can use such a method to develop certain willpower. For example, at very low freezing temperatures, you can dry a wet clothing by generating an internal heat on the body or, in another case, completely switch off pain sensations.

One example closer to the European is the effects of the slow Largo movements of Baroque music, as written by Johann Sebastian Bach or Vivaldi and other contemporaries. Handel is one of them. Studies have shown that the rhythm underlying this music with sixty beats is adapted to the human pulse rate. In this way, the body that relaxes with this music, with its natural activities, adjusts itself to the tone sequences that are transmitted through the ear when listening. Likewise, brain waves can now be influenced by a rhythm that can even lead to changes in consciousness. And here one also found out how consciousness-changing vibrations change the radiation of the body and how these radiation effects also affect the environment, including people, animals and plants.

Scientific investigations and samples also showed the great sensitivity of plants to tone sequences. In this way, many types of plants grow faster and become bigger when sprinkled with music. In the case of atonal tones that do not follow the laws of harmony, especially rock and pop music, the plants in the vicinity shrivel. In the medical field, too, you are ready to know these laws. In individual cases, people are experimentally sprinkling sick people with certain types of music and the astonishing success of pain relief.

The tear tones of pop and rock, which violate the natural harmonies, have a contrary appearance, penetrating the cosmically ordered large vibration fields as disharmonious disturbing vibrations and causing destructive effects. At close range, they act as mental illness makers. The consequences are a loss of inner sense of order, uninhibited eagerness to attack, self-indulgence and a dancing out of the human relationship. The vibrations are confused and disturbed. In the large area there is already no doubt that a large increase in such disrupted

Vibration units as radiation confusers must also have an impact on nature. At the moment there are still provable individual effects in the natural area. However, it can no longer be denied that harmful effects radiate and have a hostile effect on nature.

Scientific studies in England have shown that young discotheque visitors are already hearing worse than eighty-year-olds. Statistics showed that more than 70,000 young people are hearing impaired due to loud and inharmonic music. The so-called hi-fi systems and walkmen are also among the sick people. On the one hand, the music shows healing and comforting effects, on the degenerate side, health-destroying power.

The Russian engineer Georges Lachowskij said in the early twenties that the basis of life was not matter, but the non-material vibration associated with it. He explained that every living being emits radiation. He also held the opinion that the cells, the basic organic units of all living things, are electromagnetic radiators which, like radio sets, can receive and transmit radio frequency waves.

The range of tones with its internal connections is one of the cornerstones of nature's household. It can be seen from the examples shown that music, with its various vibrations, appeals to the inner voice of the subconscious and is used to an increased extent when the breathing technique intervenes. The person who understands is in the law of nature.

The rapture of listening to fully harmonic tones, which is also called spherical music, is actually nothing more than a found or perceived bridge to cosmic vibrations, which meet with the vibrations of the tones produced and bring them to full effect. That means if one disregards Nietzsche's assessment, which left the warning call in the foreground, that man has found a sense of perception again. With this statement you are now in the anteroom to a larger space of knowledge. For the brave, who is not one of the overly sober doubters and who tests without prejudice, entering the larger room will lead to a depth of historical awareness. To his surprise, he will not find himself alone in this understanding, but will also be surrounded by well-known scientists.

In the breadth of the search for clues, there is also kymatics, the science of the effects of vibrations on matter. Here it was found that external pressure can force matter to form corresponding figures through the frequencies that arise. Spiral shapes are very often found here, representing very beautiful shapes. They are archaic patterns and thus archetypes, as can be found from early nature in the development of early life forms, such as ammonites and mussels, including snail shells. These early spiral forms of nature have not escaped the early ancestors and have been preserved in the images of the northern people in the Trojaburg representations as the archetype of the labyrinths. It is again the archetypes whose effective existence has been highlighted by CG Jung in an extensive work. Whoever can read these previously undestroyed signs on the stones of the early and early days will also find a bridge to the waking subconscious, which establishes the connection with the universe.

The knowledge and past image radiated into space, the countless units of consciousness of uncounted beings, filled with the history of thinking and acting people, are in total an enormous tap point of the receiving station human.

The majority of modern post-war scholars have neither the knowledge of previous generations of science, nor have they inherited an inherited feeling for subconscious development. The already very high level of historical science and antiquity of the nineteenth century with the retained charisma and the completion work on the knowledge shown until the outbreak of the Second World War broke off abruptly after this war. Apart from a few extremely well-deserved scientists, the majority of the youngsters turned out to be paralyzed spirits. Narrowed fields of vision lead to dead ends and obscure the view of the great, the wide. Scholars of yesteryear turned into teachers of today. The instruction became nothing more than a one-way trace of a specifically transmitted knowledge by people who offered themselves as mentally empty in the post-war period. They are the subjects and servants of the zeitgeist. The two banks created by a mental break show on one side a large group of the emptied, on the other bank the real and also independent scholars.

Current historiography tends to concern itself only with the sensational events, as do the press reporters with the events that occur. So with tangible things in the foreground. Then

there is the personally used and therefore changeable design option. Things, on the other hand, that do exist but do not seem to lead anywhere and that may also be unpleasant, are deliberately avoided. This seems logical and intelligent at first, but you overlook a lot that is important in the broader sense and that goes deeper into the processes. The narratives outlined in the historical reports always fail to get to the bottom of the individual causes and the psychological scene. The newly portrayed events thus lack the enlightening and understandable interior, the soul of history.

The simple cause of this attitude to history is the inability and disregard of emotional perceptions. It is not recognizing the incomprehensible sixth sense of the inflow of vibrations coming from outside.

The nine-wise will cry out here. Perhaps you will want to argue that misleading receipts create large fields of error. That may be so, but how do you yourself rule out mistakes in your dogmatic science, where there have already been many of them? - One should not forget that vibrational radiation areas are built on natural conditions, which appear to be far safer than the knowledge turned away from nature. Nietzsche would logically have answered the struggling doubters: "So far, spirit and virtue have tried and strayed a hundred times ... Oh, a lot of ignorance and error has become our body! ..."

The well-known scholar CG Jung put the principle of cause into space that also works in space. Not cause and effect, but a principle of synchronicity, as he calls it, works in space. In experiments that caused a sensation, the new quantum physics confirmed that there are at least two events in which the effect is not preceded by a cause. Based on this knowledge, the American physicist Jack Sarfatti is now of the opinion that the world view also behaves as if it were a set of computers in computers. It is the largest computer itself and there are other smaller computers

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act, including the human mind. CG Jung not only says that the synchronicities he shows reveal the most secret desires and thoughts, he goes on and thinks that even the unconscious can become reality, which can also explain strange coincidences. In the present case, the statement that has now been explained is sufficient: thoughts and knowledge are stored. This also applies to the sum of thought vibrations in events: the storage of history.

So there is a cosmic memory. You can easily call it an Eternal Book.

In addition, the well-known brain researcher Karl Pribram found out the hologram representation. This also gives an explanation for premonitions. Original, three-dimensional overall images are still visible in fragments of a hologram when examined. Accordingly, the entire image information is stored in a stored interference pattern at every point on the surface. This means a superimposition of light waves that were changed when the picture was taken, as well as waves that remained unchanged. Pribram's experiments showed that the brain, when remembered, assembles holographically stored information into images. The same thing happens in space, which can be seen as a large hologram. Therefore, according to Pribram's research, all information must be available in space and contact with this storage stored in space would thus enable knowledge to be received and processed.

The magic agent is the same wavelength in the brain waves. These reach the storages on the same wavelength in space, or the reverse can also occur.

In addition to these research results, David Böhm should be mentioned, who still has essential information to add to Pribram's findings. Böhm explains that unity and order are present in encrypted form in the same space as a hologram. Although they are beyond immediate perception, they exist at any point in space beyond space and time to create new wholes. Böhm goes on to say that holograms can be found everywhere in nature, since light is only one of several possible forms of waves. Since holographic patterns are caused by all possible waves,

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Böhm speaks of a holoversum in which electromagnetic waves, electromagnetic waves, or other known or as yet unknown ones can be generated, and where waves come together or overlap to create patterns of infinite variety. However, not all of the quantum properties of the waves involved can be adequately considered.

This so-called holoversum, in which a developed order of things appearing like a holographic image, beyond space and time, includes the human brain in addition to all its parts. And so the brain not only encrypts information in a holographic

way, it is itself a hologram and therefore part of the whole universe.

Lecturer Jürgen Koch explains things like this: "Pribram and a number of other researchers in the field of consciousness research now believe that transcendental or mystical experiences from the realm of mental imagination can be realized. In their opinion, parapsychological phenomena, synchronicity, 'past-life' experiences and so on, as attunements of consciousness to the frequency of the matrix of that reality that exists beyond time and space. We would also have solved the riddle of the often astonishing correspondence of ancient mystical knowledge and insights of the most modern natural sciences."

The English biologist Sheldrake also makes the assumption that there are morphogenetic fields in space, that is, shape-forming fields that keep a kind of collective memory stored over time and space, which can be transferred to individuals or even to groups. This also scientifically explains the phenomena of radiating thoughts and events into the fields stored in space. The American scientists Sir Hubert Wilkins and Harold Sherman explain the mode of action via the connecting waves to space in a series of telepathic experiments that they carried out between New York and arctic regions. These are distances between three and five thousand kilometers. On the basis of the confirmed results, Edgar Mitchell made similar attempts during the flight with the space ship 'Apollo 14' to the moon with the help of the commonly used standard symbols, such as those used in laboratory experiments

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and, despite the great distance of around 150,000 kilometers, brought proof that here, regardless of space and time, there are no limits to the thoughts that can penetrate into space.

Now we know that the stream of our memory stores our thoughts and that this stored knowledge can be recalled to the recalling consciousness upon request. It is the same system, but it can also jump from your own consciousness to a higher order of magnitude. It is therefore not possible to exclude a point of consciousness from space. The decisive factor is that certain something that can be described as the same wavelength, as has been explained from previous example knowledge. It is the wavelengths that emanate from the brain and not only emit radiation, but also enable a corresponding willingness to receive.

The aforementioned Americans, Wilkins and Sherman, even go so far as to say that years of experimentation in the

field of mental phenomena have made it possible to program the future through haunted thought. The two scientists call the thought forces emitted towards the future, thought projection. The efficiency is determined by the strength of the existing self.

The law of deduction works in both directions. To and from space. So it is the human transmitter station that cosmic memory can tell when the vibrations and the reception capacity are still present in the Volksbrücke through blood that has remained healthy. Only the heirs can read from the inheritance. Only in this way and no other, one can receive the history of the past: when the blood whispers, one hears the Whooper Swans ... "- -

Eyken said nothing. -

There was also complete calm in the group for the time being. Professor Hainz was the first to break the spell: "What Eyken gave here is a detailed and factual explanation of what I already said in my statements from the emotional point of view. We have to look carefully at the people who are telling us things today want without you being able to understand and know for yourself. You can buy a record and

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let the play on it run again and again. But this record will neither be able to renew itself nor develop further in the statement. And the zeitgeist story is nothing more than such a record. It contains a sterile, solidified substance, in which mostly reality or truth is still questioned. - "

Hainz paused briefly, then added thoughtfully: "It is also worth mentioning that radiation research is particularly active in the area of the Eastern Bloc. Research and experiments also spill over into the political field. The Russians are already working in the direction of humans with their radiation tests. The Russian biologist Dr. Alexander Gurwitsch Bio rays, which can be used as a disease transmitter after certain preparations. He found out in the 1920s that all living cells in the cell nucleus produce radiation. In healthy cells, the neighboring tissues are revitalized by the cell rays; in sick or dying cells, the neighboring tissues suffer. Gurwitsch called these rays mitogenic radiation, derived from the cell division mitosis. In 1960, Professor Graf of the McGill University in Montreal came to the conclusion that the

mitogenic rays of healthy people can promote plant growth, while radiation from the mentally ill causes the plants to die.

At the end of the 1970s, Russian military experts began to try mitogenetic rays. At the present time, it is already so far possible to generate and transmit disease epidemics using wireless radiation. Successful attempts have already been made, but have claimed victims in remote Kyrgyz settlements. Russian research is based in Alma Ata. The head of this research institute is Dr. Victor Injuschin.

The American biophysicist Dr. Bard from the CIA said that it had been known for years that the Russians could heal with bio-rays, but they could also kill on a large scale. The German scientist Meckelburg calls this already existing radiation weapon Psi-Kill and points out that an apocalypse can be unleashed here by the electronic transmission rays, the terrible consequences of which would be devastating. -

The limits of the divinely gifted field of knowledge lie far

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for the people. The thinking of man achieves tremendous things in the eternal search for above. In reversing the challenge to the human mind, however, one comes across the warning Nietzsche sentence: "Those who fight with monsters may see that they never become monsters themselves" -

Deep seriousness was reflected in the expressions on the audience. Then the spell broke.

"We are grateful for this version!" Graff said cautiously. "We fully understood how things are to be taken. Those of us who are still healthy blood will have to go through themselves to be able to feel the truth of the traditions. "

And East, the always idealistic dreamer, added: "We will be with you wherever the Thule swans sing ..."

"Anything else? -" Graff looked around.

Since it could snouted Charly not help to put a full stop in his own way: "Holzauge be watchful -"

XIII.
THE SAGA VOM GRAL

"Thor came to the thing of
the gods, the mighty
and had the cauldron that Hymir
owned; Now the Ases can mince
in Aegir's Hall Weidlich until
winter time. "

Edda

Wieder had come together after a short break, the small school community to attend away from the day's events to another lecture by Professor Hainz. The young people came to the meeting early and talked to the town and school gossiping, and then, as always, went into the political scene.

East was the first to comment on political events in the world and said: "I was reading a short message these days that there have been about a hundred wars on the world stage since 1945. But there is still talk of an alleged war guilt in Germany and never from the guilt of others! "

"The guilt of the others is taboo!" Said Snout-Charly snappily. "Exactly," East affirmed. "There are ongoing raid wars, violent ones

Constrictions, large swathes of land are being destroyed and entire peoples are being driven away, but there are no accusers because those who are currently powerful themselves would be the judges of the charges brought against them. The accused and the judge at the same time form a dreary cabaret of black humor. - "

Zeller, who was always reserved, played old-fashioned: "It's not evening yet!"

"Oh no," mocked Charly. "It's an old hat. You hear such sayings every day!"

Zeller's face was offended. "I can't drag a philosophical faculty around with me because of a comment. -"

"Simple folk wisdom does it too," said Charly milder.

"But sometimes comments are superfluous if you know something that everyone knows ..."

"What stupid talk is that," Graff interrupted the argument. This is how we get on the slippery path to talk everything over.

- And just said: our three lights have just come to us. Look out, they're crossing the street! - "

So it was. - Höhne, Hainz and Eyken came in shortly after, greeted with joy by the young people.

After placing an order, there was a short chat until the orders were processed so that they no longer caused any disruption.

Professor Hainz then spoke for himself and said. "Today I would like to give a special lecture on the origin of the Grail saga to the references to excerpts on German prehistory and further historical developments. I think it is meaningful because we come across a model example here, as from older Nordic sources in later times Completely new meanings for the old terms emerge and the roots are completely ignored. The Grail did not originate in the Christian Minnesang Age, but has only found a new form suitable for this period.

It was Richard Wagner's stage consecration with its Parzival, which brought the grail from the medieval saga song back into the light of the present. Not that Wagner recognized the mysterious background of the Grail Knowledge in its origin and scope, and revealed it again as a stage play. He only revealed what he thought he knew.

Wagner's Parzival was in reality only the last step in leading away from the ancient Aryan tradition to Christianize the Grail. In this game, the Savior from the New Testament, Jesus Christ, had to be saved himself by helping Parzival regain power to the divine blood of Christ in the holy bowl of the grail. What had become powerless and ineffective makes Parzival flow and Wagner lets an angel choir cheer: "Redemption the Redeemer!"

With this, however, he had fulfilled the great task of giving modern research the task of returning to the ancient tradition and of revealing long buried objects as well as those that had already been worked out.

Today you know to stay in the younger days

besides, that in the French Grail Novels an attempt was made with great bravery to reproduce and interpret the real meaning of the mysterious bowl in a legendary and understandable way. It is not wrong to assume that behind all

these literary works is the ancient knowledge of the Templars. The Grail-related literature of the French also owes the fact that, for example, the Byzantine Mass in the 'Percival des Chrestien de Troyes' was the model for the Grail Procession that followed. The Cathar traditions were deliberately passed over in order not to challenge the Roman church.

In more recent times it was Birch-Hirschfeld who was one of the serious grail researchers. He had the courage to provide evidence that the knowledge of the Grail and its cult significance according to its origin can be recognized in early Celtic sagas. The ancient Templars already guarded this knowledge.

The magic cauldrons and magic bowls or mugs found in the Celtic saga then changed in the Christianization of the legends to the communion bowl or the miracle bowl of Joseph von Arimathia.

Eduard Wechsler went another way of interpretation, who in his work "The Legend of the Holy Grail" described the legend as a fusion of local legends and Christian insertions.

In contrast, R. Heinzel in 1872 again published a work on a French grail novel from the 13th century, whereby he also emphasized the connections with the Celtic traditions. Twenty years later, Heinzel, correcting himself, said that the Celtic cult vessels had nothing in common with the grail beakers. The only exception was the indication that the Celtic bowls had miraculous powers as well as the grail bowls. An example would be the saturating basin by Diwrnah, the basket Gwyddneus or the pan with the plates by Rhegynydd Ysgolhaig, whose traces of origin, however, he did not follow any further.

The medieval legends developed with the literature around Robert de Boron with the inserts around Joseph von Arimathia, then with Merlin around the Arthurian saga and with the author Perlesvax. Then there were the versions with Chrestien de Troyes, by whom Wolfram von Eschenbach was strongly influenced, and then Albrecht von Scharffenberg's 'Titurel' and others. They all increasingly moved away from the core through ignorance of the core

mythological background and got into the realm of religious fantasy.

It was at the beginning of this century that Leopold von Schröder from Vienna began serious research and exposed the real roots of the grail. With this courageous step into early history and defying hostility, he opened the way for origin

research and interpretation of the newly exposed traditions. With the given work results, the Grail Research got firm ground under their feet.

So the traces of a search challenge ran on long sweeping paths in the area of the ancient Aryan or Indo-European myths. And from these old mists, the original form of the grail grew out of clues from Edda and the ancient Indian Rigveda. If you follow Schröder's instructions, you will come across the oldest legacies of the Aryans from the history of myth, which prove to be an extremely valuable cultural asset.

With the help of the old, preserved writings, the presence of cultic vessels can already be found in Rigveda, as can later be found in the Celtic area. The age of origin of the Vedic writings already shows the large luminous bodies in the sky, sun and moon as heavenly bowls. Leopold von Schröder assumes that these stars, presented as wonderful vessels, lie in the distant land of the blessed and that their gods and demons fight for their possessions with varying degrees of success.

These ideas included the longing of people to be able to sip the divine potion contained in these wonderful vessels. In a cult form, they sought to be able to participate in the potion of gods by setting up a milk pot as a representation of the sun and a soma bowl for the moon. Then enjoying the sun and moon potion, they thought in a simple way of thinking that they had absorbed the divine potion or even the essence of a deity.

The pot of milk standing for the sun also appears in the cult of the Pravargya victim, who is one of the oldest known victims. The milk potion is also mentioned as a sacred food in later Iranian Avesta. In the ancient Indian ritual you can also find the mixed potion of milk and soma. And in the further episode of the long Aryan tradition, the ancient Greeks finally showed nectar as the god's potion of the Olympic sky.

The aforementioned Pravargya victim is not without importance. It is a wedding feast of the gods, creating a new body, which consists of Rk, Yajus and Sāman. The force expected from the Pravargya victim is believed to give the victim a heavenly body that enables them to enter the heaven of the blessed after their death. In the Brāhmanas it is said that the Gharama celebration and the ember cauldron used represent the sun and its heat, while the subsequent Somatrank as a sacrifice to the moon, magically and culturally as compensation after the heat of the sun, follow the rain.

If one examines the widespread distribution of the Aryan heritage from Atlantis, one sees the same symbolism in Babil as Babylon is correctly called. But not only that; there is the large pyramid of Teotihuacan and next to it the somewhat smaller pyramid of the moon. The sculptures of the rain god Tlaloc stand out on the side walls of the sun pyramid.

If you know that now, it will fall like scales from your eyes when you see the sun and moon signs on the external stones. It was Ms. Neumann-Gundrum who only a few years ago found the signs of birth of the Thuata de Danaan immortalized in the Exterstein pictures and in connection with this also included the sun and moon signs in an overall view of the Aryan bridge. The spread of the Thuata, the peoples from God's breath, shows the large-scale nature of a culture of Atlantic origin.

Yet another meaningful comparison comes to mind: Rigveda mentions the pot or kettle with hot milk repeatedly. It is the gharma. The Sanskrit word gharma is derived from the root ghar and means glowing or warm. And now you can also find the cauldrons carved into the ground with the original dimensions found by Machalett in the old Germanic area, especially in the large Externstein cave and in the similar cave of Lichtenstein. So far, the boiler interpretations were only connected with conjectures.

On the basis of the large cultural bridge, one can now safely assume that the cauldron forms in the caves, in line with the star signs, are to be regarded as drinking vessels as they appear as gharma in the Rigveda. Everything fits together seamlessly here. Völuspa and Rigveda with the same references leave all previous assumptions about the animal sacrifice cauldron or

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other victim cults coincide. In the heart of Germania there are still clear traces of the oldest myths.

In Snorri Edda, the talk is of a fermented drink from berries called Kwasir. The same name also meant someone striving for light. A person who is looking for what to see. And in the Lieder Edda a drink made from grain, honey and the mandragora root is mentioned. The mandragora, the mandrake root, known as ginseng in Asia, is considered a magic root and also a medicinal herb. The aforementioned mixture, the 'blood of Kwasir', also appears in the Edda as Odrörir. Odrörir means kettle and is also used as a word for the potion. Here Odin says: "I drank a drink from Odrörir, the noblest mead." -

This magical mead from the Edda corresponds to the Soma drink of the Brahmins. Another reference can be found in the Mahābhārata. It is said that Yudhishtira received a copper saucepan, a pithara, from the sun god Visasvant, which fills up again and again on request. That is the original root of the Grail. - The citation of the copper material shows the common metal, which is known to all Aryan peoples.

So it is now understandable when this copper kettle for filling with the holy potion is described in the ninth Rigveda song as a reddish-metal kettle with content: "Where desire and longing are satisfied at the red sun, where lust and satiety at the same time, - Oh Soma, make me immortal! ". - And in the eighth song it also says: "When Indra and I go to the red summit, drinking in the house Met, we are united, three times seven, in a friend's place." - Here is the sacred number seven, significant for the Aryans.

In the late traditions in Europe the porridge legend has survived until now, without being able to find a way to the older past. So in the Sampo saga of the Kalewala epic, which again has a relationship to the Eddian grotto saga. And surprisingly, a boiling millet pot appears in a fairy tale by the Brothers Grimm.

In other sources there are passages according to which the original cauldron of the sacred porridge is the sun itself. These can also be found in the Vedas. So the sun as a heavenly and gift-giving vessel, undoubtedly the original idea.

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But the story goes even further: in the Vishnu song, Rigveda 1, at the end of a verse it says: "At Vishnu's highest footprint is the Mets Born". - The highest footprint means the highest position of the sun. The Sanskrit word for mead is madhu. The kinship is undeniable. The star gives the strongest strength from the highest level.

Herman Wirth overlooked the signs of the birth of breath on the external stone pictures. But he knew the existence of the foot symbol and knew its meaning. For years he was looking for this footprint in the rock carvings of the megalithicists of ancient Europe. In the context of his great knowledge and research, he was deeply convinced that this symbol must also be present in the Nordic cultural area. And he was right in his anticipating knowledge. When he actually found the footprint sign, he had found the last missing link for his total decoding of the old year and calendar signs. This sign,

indicating the sacred trail, the god of the year and the sun of the north, was also the trap of Vishnu from the Vedas.

Vishnu is clearly recognizable as an old sun god. His three footsteps can be understood as sunrise, midday and sunset.

Rigveda 1 clearly states:

"ātrāha tād urugāyāsyā vrishnah paramām āva bhāti bhūri
- Truly the greatest, the greatest footprint shines down from there, the greatest!" - And elsewhere: "The highest footprint of the Vishnu is always seen by the victims, like an eye in the sky." - The eye in the sky, i.e. the sun. The priest's sacrificial fire is recognizable as a sunfire and the lighting of Vishnu's footsteps means nothing more than creating a sun image. The view of the North people, the Germanic tribes, as can be seen from Edda, that the sun is a vessel from which mead can be drunk, as well as the Soma potion in the Indo-Aryan area, is still preserved in a slightly modified form in an old German rain song remained. It says:

"Sunn, Sunn kumm
wedder, with din
golden Fedder, with
din golden scarf, shine
on us every day."

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And using the Edda, the Völuspa also says:

"I know Odin's eye is hidden
In the water spring of Mimir, the
world famous; Mimir drinks mead
every morning
From Walvater's pawns - can you understand more? "

There is no doubt that Odin's eye is the sun of the sky god. He only has one eye because he gave the other one to the water god Mimir as a pledge to get whiteness for it. Schröder believes that the interpretation would mean that the second eye, no longer published by Mimir, means nothing other than the reflection of the sun in the water. This view is also shared by the specialists Uhland, Müllenhoff, Müller and Meinek.

Thinking into the poetry of the mythical early days makes it understandable to see the shining sun as the eye of the god of heaven and to see the other only in the depth of the water. The

statement in the Völuspa understandably means that the wise water god Mimir drinks mead every morning from this deposit given by Odin. So from the second sun that he has in his power.

In the context of the whole, it must be said that the moon is also listed as a soma vessel in Rigveda. So the moon, like the sun, has the desirable content. He also donates rich gifts that are only accessible to the gods, demigods and the blessed. He has to forgive the heavenly intoxication in the ancient imagination.

In 'Vedic Mythology', published in Breslau as early as 1891, the scholar Hillebrandt provided evidence that the Soma in Rigveda should not only be interpreted as a sacrificial potion, but also in a broader sense as a moon. So there was an ancient Indian ritual of a mystical moon cult. In the wedding song of Rigveda about the marriage of the young sun, Sūryā, the daughter of the sun god Savitar with Soma, the moon, the fusion of sun and moon around the sacrificial potion ritual is revealed. Already in the first verse of the tenth chapter one reads:

1 "By truth the earth is fixed,
by the sun the sky is
standing, by holy law the
ādityas - In the sky there is
the soma.

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2 Through Soma are ādityas
strong, Through Soma the
earth is great, Therefore in
the middle of the stars lap,
There is the Soma put down.
"

The following verse shows a meaningful reference to the original grail :

"If they, oh God, drink you up,
you will swell up again soon! ..."

And a second translation option results in:

"If the gods drink you out, you
will swell up again soon! ..."

In both cases, the verse translations are the same. As already described, the soma belongs only to the gods and the blessed, but is denied to the living people. It is also clear from these verses that the heavenly soma depicted as a vessel swells again after drinking and can be drunk again.

It is also said at one point in Atharvaveda that the old man named Tvashtar is carrying a bowl or mug filled with soma. Tvashtar is the father of Indra. And a little later it goes on to say that the artistically gifted Ribhus have reproduced the magnificent bowl, the mug of the gods, four times. Tvashtar got angry and felt that this was a mockery and a crime. It also follows that Tvashtar is the forefather of the bowl. This bowl, in Sanskrit carü, is thus the vessel, the bowl of the cauldron, ready to be filled with soma, mead or with milk porridge. One of the oldest representations in the interrelation between man and cosmos from the urnordian or indoarean cultural community. Carü is hverr in Old Norse, the cauldron, later in Old High German and Anglo-Saxon. This was the origin of the Grail saga.

The grail legend that was created in Christianity while ignoring its very own origins, adds further traits of origin in new disguise. So the Lord of the Grail Castle is called a fisherman. On top of that, this also fits perfectly into the Christian fish age.

Again it was Schroeder who found out that the giant Hymir was already nicknamed Fischer when Tyr and Thor had appeared to fetch the cauldron. Hymir, who lives in the east of the

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Eliwager, who was living in stormy waves, asked Thor to accompany him to fishing. This probably gave rise to the suffering king of fishermen Amfortas in the Christianization of the old remains. Amfortas as Grail Keeper on a Grail Castle, whose place was moved to Cornwall. Today the ruins of Titurel Castle are still on view.

The medieval world of legends with its transfiguration show could not avoid being able to completely suppress the Germanic feeling with its subconscious. Despite the ecclesiastical re-education power, the easily recognizable swan knight motif peeled out of the traditional transformation. So Lohengrin with the swan, the swanbish creatures, the swan virgins, all recalls of the swans from Thule.

Indian swan virgins, the Valkyrie apse, also appear in the Vedas. The quarrelsome guardians of the Soma, the ancient Indian Ghandharven, also appear there. The fire god Agni is

also considered a Ghandharve under the name Somagopäh, which means Soma keeper.

The old sun cults in the whole area, combined with the vascular integration into the old world of imagination, the kettles, bowls or cups, are the origin of the later Grail legends. The holy bowl, chosen to be the strengthening drink with divine healing properties, is perfectly recognizable as the later miracle bowl Grail. Vedas, the Rigveda and the older Edda, the starting point for all subsequent legends and falsifications, are undisputed as the basis of the original origin.

Unfortunately, the writings with the theme of the Grail, created during the Middle Ages, have not remained in their entirety. Transitional representations might still have been available.

With the later Christianized form of the grail, there were several interpretations and thus averting and straying from the early, original meaning of the cult bowls and kettles.

Hirschfeld, which of the grail poetry - note the word poetry! - went on to believe that he had found out that the late medieval grail was a donor of pure spirituality, a vessel of grace. The scholar Heinzel again thought carefully that it would not be said anywhere that the goblet would give food. So a wide arc spans the grail designs,

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begin with the peculiarity of the concept of the Grail by the Cathars, presented as the Mani, an energetic radiation of light with a process of conversion to a 'stone', the luminous emerald that illuminates the world. The range of further and different interpretations extends to Richard Wagner, who, with his 'Parzifal', made the Grail shine again as a sacred vessel with miraculous power in his dramatic stage epic. It remains to be seen how far old knowledge broke through at Wagner or an unconscious return to the original tradition took place.

In Christianity, a golden bowl also became a concept of the Grail. Joseph of Arimathia had one made to catch the blood of Christ. That this was a thoughtless creation of legends is evident from the fact that no goldsmith was able to produce a gold chalice in no time in order to get the fresh blood of a wounded man on the cross in time. Afterwards, Joseph further claimed, the goblet had fed him three times a day when he languished in prison. From this source of legends Wolfram von Eschenbach probably later got his idea that the grail has a food-giving power, but in no way from prehistoric myth.

The idea shifted to the spiritual plane with the Grail, as had clearly come to light in the Cathars, soon disappeared from the literature that followed.

The medieval forms of the Grail tradition show a correspondence with the Parcival figure of the pure fool, whereby also an equality with the fool in the form of Rishyacranga is shown in the ancient Indian myth. However, they differ significantly from each other in the expansion of the basic theme. In French literature, the prehistory of the grail is only partially considered. So in the fairytale-like variations there is hardly any mention of Perceval, the Gallic form of Parzival, the grail finder. So with 'Joseph von Arimathea' by Robert de Boron, in which Merlin appears, who has nothing to do with the Grail tradition. The situation is different with Didot, who deals with Perceval's relationship to the Grail. The 'Grand Saint Grail' contains a pure prehistory. Materially a torso, but dealt with tips for the search for the grail.

The knights Gawain and Galahad from the Arthurian Round, who were associated with the Grail, are also later inventions and interwoven with the King Arthur Round Table .

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In Chretien, who emerged significantly, the Grail tradition takes on a predominantly spiritual character. The subsequent epigones are further characterized by accumulation and coarsening to the old nucleus as well as exaggeration.

This is how the Holy Lance is brought into play, from which the prophecy has been handed down that it will one day destroy the Kingdom of Logres, meaning England. In addition there are the Christ sheet, the crown of thorns and other relics. With the adventures of the Arthurian Knights, the subject was then distorted to an immeasurable extent and the whole thing became an ostensibly ecclesiastical matter.

What was left behind was the simplified belief in a chalice with Christ's blood for a tablecloth conception under the hat of appointed guardians. In short, on a bowl freely floating in the air. No connection to the sun, the moon, the all-powerful nature of life.

The old traditions testify again, albeit with the same idea, but quite different in essence. As already mentioned in detail earlier, Rigveda probably speaks of the wonderful vessel with the heavenly intoxication potion that the gods drank. And in the Edda it says the same thing again: "Thor, the mighty man, came to the thing of the gods and had the cauldron that Hymir

owned; now the Aes in Aegir's Hall can graze until winter time".

The spread of the kettle shape with mythical meaning also extends to Asia Minor. For example, the first book of the kings of the Old Testament states that the architect of the Solomon Temple, Hiram, had a giant cauldron built in front of the entrance to the building. Unique is the peculiarity of this cauldron, which was created by a skilled artisan and, as the American professor McDowell from the University of Dallas found in 1981, also had a calendar device. So McDowell and Spanuth agree that Hiram did not come from a Semitic tribal group, but must have been a sage and artist of northern blood. In the second book of the Chronicle of the Old Testament, chapter two, Solomon says: "And so I am now sending a wise man who has reason, Hiram, my master". And in another verse: "One son is a wife of Dan's daughters, and his father was a Tyrer." -

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As far as the Dan tribe, to which we still have to come back, let us just say that this is of non-Semitic origin. Similarly, the city of Tire is not part of the Israelite area. Spanuth and McDowell share the same intention that Hiram did not come from a Semitic tribal group, but was a sage and artist of Germanic origin. So the Freemasons are wrong here when they included Hiram in their Jewish ritual and made them the model of a Jewish master builder.

There are other references in the Old Testament about the manufacture of the cauldron in front of the Temple of Solomon. In the First Book of Kings, Chapter 7, it is stated, among other things, that this giant cauldron on the Jordan bank between Sukkoth and Zarethan was made of earth, meaning clay, was cast in molds. He was given the nickname 'the sea', which indicates a large capacity.

In the second book of the kings it says at another point: "And he made a sea, poured from edge to edge ten yards around, and five yards high and a string thirty yards long was the measure all around. - And around that There were knots around the edge of the sea around the sea, ten each on a cubit, but the knot was cast in two rows - and it stood on twelve cattle, three of which were turned towards midnight ... "

Spanuth also mentions that Hiram had Rosse the sun set up in front of the entrance to the temple. This immediately connects you to the famous find of the Trundholm solar car.

Since no people from the Mediterranean area knew cultic kettle shapes and the giant kettle was set up together with sun steeds and sun carriages, the origin is clearly of Nordic origin. In addition, the temple building was oriented in the sacred direction of the northern peoples from south to north.

In his 1977 book "The Archeology of Bible Lands", the English archaeologist Magnusson called the temple construction 'extremely fantastic'. Above all, it was the passages in floors that were recognizable after the temple reconstruction that aroused his admiration. In fact, however, these were once again construction methods from the north, such as those available at Geilo and which were created under the name Stabur. These are wooden construction methods that were built on stone foundations.

The sculptor Seitz from Detmold, who was still one before his death

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had replicated the scale model of the external stone system, and also used it to form the square stone chisels he found and connected them with wooden struts embedded in it, in this way received the reconstruction of a large tour system around the rock group. It is very obvious that here, too, the passageways at floor level represent an approximation to the structural design.

On the island of Langeland, southeast of Rudköbing, the remains of a seventy-meter-long building were found on a hill, which was also laid out exactly in the south-north direction and had been built for cult purposes around two thousand years before the turn of the times. The Greek temple buildings of the Dorians show the same construction direction. And in the Palestinian region, excavations show that long before the Israelites there were large, Nordic-style temple buildings that go back to the Pulsa people, Saker and Denen, undoubtedly those from the Dan tribe, i.e. Danes.

From the first book of the kings it can be seen that ten more cauldrons were set up on the same number of carriage racks in the temple.

Hiram's skill and knowledge was the achievement of a stranger in Solomon's service. He knew only too well the meaning and meaning of the kettles and sun chariots. Architectural style and half-timbered buildings were also of Germanic origin. And if you remember that Solomon's bodyguards were provided by the Krethi and Plethi, you can see immediately that they were Cretans and Pulsa people, the latter renamed Philistines.

The kettle shapes and cults from the north show a spread into the Mediterranean. A tank car was found in Delphi, which was cast from bronze.

An old hymn by Boio says:

"The seat of the oracle was founded here by Pegaso's hyperborean sons and the divine Agyeus. Olenos, the hyperborean, was the first priest. For the first time he sang the oldest verses."

So Delphi was founded by the Hyperboreans from the north. Tank wagons also appeared in Enkomi, Cyprus, from the time of the island occupation by the seafaring Pulsa people. Other tank cars were found in Milvec in Bohemia and in Kanya, Hungary. Ride the sun god

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Adequate traces with its cult ensemble spanned the Old World and extended even further.

In an old Latvian song verse you come across the name of the rising sun god named Uhsing, where it says: "Uhsing brews beer in the footsteps of the Roesslein." So the sun horse is there again.

This ancient knowledge was retained in the northern region until the migration of peoples began. Only with the decline of the primal religion of the megalithicists from the Atlantic cultural area did an alienation and a change in perception of the boiler or shell cult ideas begin to take place. And this resulted in a cult that was alien to the original in places. This can already be seen from the historian Strabo, who refers to the Kjalnesingasaga, in which one passage reads: "There should be a large copper kettle on the altar, in which one should leave the sacrificial blood for Thor ..." Mentioned elsewhere Strabo still that priestesses of the Cimbri prophesied from sacrificial blood.

In his work 'The Mystery of the Grail', the Italian philosopher Julius Evola explained that a breakthrough in the history of the grail has a breakthrough in history and is essentially a Nordic mystery with hyperborean tradition. This mystery came from the far north, where Narayana, who is 'the light', is based. From there came the utarakura Nordic primeval race on the sun path of the gods. From the mysterious Thule, the island of heroes and immortals. From the sunny island where the blonde Radamantys once ruled.

Evola also points to a wide-ranging area in which, in many cultures, retrospective memories of a Nordic primitive culture and homeland shimmer through, combining a non-human spirituality with the most heroic, royal and triumphant element. And where the titanium stood against the chaotic.

This is how the sunshine comes to light in the primeval grail, which Evola combines in his way with increased consciousness and spiritualizations aimed at the divine powers. This connection is sought with the libation and with it one comes close to the sun. Evola went on to say that a race once divine or similar to the gods, as the bearer of a transcendental spirituality, was sunny and royal in early life. So nothing else than the reference to the Thuata, to the people from God's breath. The one from the golden

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Age of Stammenden, the lucky inhabitants of the first Atlantis in the north. The Greek poet Hesiod spoke 700 years before the turn of the time of a supreme historical rule from a distant mythological memory in human existence. The once existing relationships between the supra-historical high and the history were interrupted with the beginning degeneration of the people. And Hesiod further explained that the spiritual nature of the prehistoric age had not died, but would have remained invisible in the space of time. The Greek sage knew at that time about the radiating effectiveness of the cosmic memory. And here again follows the present statement of Evola, who explained in his own way how the golden age, with a prehistoric imperial concept, entered into a higher level beyond the experience and thus created a timeless crystallization nucleus.

Returning to the Grail, Evola went on to state that the thought that had also arisen to see the Grail as a stone of heaven indicates an ancient state. In the Christian era it was said that the grail was brought from heaven by a group of angels. And consequently, Evola points to the memory of the Thuata, the divine race descending from heaven, which legendarily carried an unearthly stone, the stone of its kings, a sword, a lance and a vessel.

The swords Balmung, Excalibur and others then peeled out of this legend root in old ramifications, as did the Holy Lance with multiple meanings of origin and finally the vessel again, as it later broke through in the older Edda and Rigveda. So the grail as a bowl, kettle, with mead or soma as well as a milk container.

The thuata, seen as angels and coming from heaven, also recognize Lucifer as one of them. Easily recognizable as the light bearer from the north. As already mentioned, the stone of the kings can be found as the 'emerald' among the Cathars. Here it lies in the food for thought as the crystal for knowledge. And the idea of crystals in turn has its origin in the conception of the creative process of strengthening the primal material water, which crystallizes from the liquid state, petrifies and arouses consciousness in the sparkle.

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Here again a lot of hidden and secret things appear in the renewed light of knowledge. The schemes from the past are taking shape again. In retrospect, the pictorial character, linked to an archetype, shows the great Aryan, Germanic and German kingships with an elevated spiritual king in the background from the timeless realm of midnight as patron and model.

So the concept of the empire of the Germans, beyond changing forms of government and state formations, is something overarching sacred, beyond the reach of anything that stands above the times. It is the only one that can never be taken from the descendants of the Atlanteans and Thuata. As an inherited idea, it can never be defeated because it is present at all times.

This empire, with its ancient traditions, is also the original home of the grail, which is visible in the ancient writings of the great Aryan bridge with their ancient religious images.

In the track return, the original home Thule also shows itself as the island of shine, the White Island, as it once again became a legend in the Gobi as a train, as cveta-dvipa in ancient Indian. In this Thule lies the primordial name of the Aryan race, there was the sun land, which has been handed down in Sanskrit as airyanem-vaejō. It is the land of Apollo, the Celtic Avallōn. In the myth, the gathering place of the souls of the vanished race remains effective as a source of power for the peoples of the inheritance group destined for the Atlantic succession.

In summary, we now know that the original form of the grail originated in the ancient Aryan beliefs. With the later spread of Christianity, the cult vessel and the conception of the stars became a relic of suffering of Joseph von Arimathia with transfigured and fairytale features, which, however, could not completely hide their real origin from the great Aryan bridge. The food-giving power of the grail has been clarified according to its true origin. Strangely, the whole of the Grail legend was

almost always ignored by the churches in a striking manner, despite the religious nature of the Christian transformations. Perhaps because it was not monks and preachers who first transformed the idea of the Grail, but secular poets. It may also be the case that the churches shy away from recognizing the largely imaginative legends, despite the magical attraction of the vessel, which is perceived as sacred, in the Christian form.

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After all, the Christian grail was always sung by the minstrels. Wolfram von Eschenbach also referred to the texts from the book *Kyot*, which has since been lost. This also applies to a number of other documents and chants. It is not unreasonable to assume that this book, like others, was deliberately made to disappear, because links to earlier sources may have appeared that stood in the way of complete religious re-education.

In their time, the Templars may have kept a lot of material as secret writings and thus saved them from destruction. So much later it became known that this knightly order possessed a great deal of secret knowledge and secretly followed up on old traditions. Even the greed of Philip IV of France and Pope Clement V with persecution set in could not wrest the Templars' secrets of their treasures and writings despite the harshest torture. When the Grand Master Jacques de Molay was publicly burned at the stake, he and the other temples took their secret to their deaths.

Little is known that in the early Middle Ages, in connection with the Grail traditions in the Palestinian region, the people of the country spoke of a stone *Alatyr*. This is probably a modification of the holy stone *Anät*, which is of the same nature as the meteorite in the Kaaba of Mecca. According to legend, this stone *Alatyr* was brought from heaven by an angel and then received the name 'Altar Stone of Zion', also 'Corner Stone of Zion'. So a complete alienation of the topic left in the background.

Eventually, Wolfram von Eschenbach also found an older legend that indicated the Jewish takeover and incorporation of the material. The ancient Aryan Grail tradition was brought into the Palestinian region by the Nordic sea peoples as well as by the Aryan branch peoples who immigrated from the northeast. It also explained that it gained a foothold in the tribes of Israel and Judas, just as the *Gilgamesh* epic was used for the flood report in the Old Testament.

In the texts found by the great minstrel, it says: "A pagan nursing dancer was associated with high art pris. The same fision that was born by Sälmon, the Israeli clan

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zilt ... the chirp of the grave venture. he was a pagan father-halp, flegetänis, who bed on a calf as if it were sin got ... he iach, ez hieze a dine der grail. " his arts, this connoisseur of nature (fision is a physicist), was born on the paternal side of Solomon (or of the Solomon family) from an Israeli clan ... who worshiped a calf, i.e. was a pagan, ... who wrote about the Aventure of the grail. "

Research into these indications unexpectedly revealed that maternal flegetänis came from the Naphtali Jewish tribe, but his father was a Phoenician. And this Phoenician was none other than the famous architect and astrologer Hiram-Abi. The same Hiram, who was also named in the Old Testament as the builder of the temple for Solomon and who was later murdered at Solomon's behest in gratitude for his great work.

Hiram, who came from the Phoenician city, and his son Flegetänis are also among the knowledge bearers about the origin of the grail. However, the Jewish tribes had little to do with the grail known as the Zion Altar Stone. It was only the Knights Templar who took up the thread after conquering Jerusalem and declared themselves the Guardians of the Grail.

In 1119 the Templars, Count Hugo de Champagne and Hugo de Payens founded a lay brotherhood under the name "Poor Knighthood of the Solomon Temple". This name was no coincidence, because the seat of the order was exactly at the place of the Solomon's temple of Hiram-Abi. Then the Grail fell silent in this area.

At the present time, the decline of cultural values and the materialistic signs of decay around the Grail has stopped. The cult vessel, which is invincible in all ideas, has become a mystery waiting in the invisible. The old ideas are now secret knowledge. Only a few knowledgeable people can read or read the inscriptions on the stones and in the cave signs.

The chalice of the ecclesiastical ceremonial with the potion declared to be the blood of the Lord is a veiled repetition of man's search for a connection to the divine. Grail-like and yet a rejection of this.

At the moment the sun of the sun sons is behind fog. Above the former room of the old Thule, in the vast space, the vessels with mead and soma circle under the secluded sea-

len the Thuata and their descendants. They are the guardians, as Hesiod said, who guard the primal seed of the Aryan race. The seed of a reviving empire is also included in this hat. Peoples came and went, peoples come and go, but the seed of the Thuata carries with it the cosmic power and mission.

When the first ray fingers emerge from behind the horizon and a bright dawn floods the sky, they also give a new realm the light of a new existence.

Later, over time, books were written and speculations were made as to where the Templar treasures would have been. In contrast, the search for the lost secret knowledge and explanations of symbols remained in the background. Connections with the Grail Legends as well. You only find it in small parts every now and then.

There is a castle called Lockenhaus in Burgenland, Austria, just on the Hungarian border. At its core, it is considered a Templar castle complex. And here you find surprising traces:

This castle has a very varied history. The planning of the old stronghold, the old nuclear facility, corresponds in all parts to the laws of even dimensions and, in the form sought, also contains the signs of the hexagram and the pentagram, indicating magical knowledge.

The chapel tower was a fortified church. The walls of the wall and window openings had been calculated and built according to astronomical knowledge. Astrological knowledge also came to light. At certain times, a light incidence opening in the old original cult room, i.e. a light eye, let a beam of light fall on a bowl carved in the rock of the ground.

The well-informed Paul Keller rules out that under the given conditions the sun could not be reflected in the pool filled with water. At midday at midnight, the day's star illuminated the northernmost point of the large circle that encircles the stone cauldron. At the time of their highest summit, the stars surrounding the pole, Deneb in the swan, Algenib in the Perseus and Capeila in the carter, stand vertically above the bowl, with the reflection in the water looking like an eyepiece in the upper opening. The best way to observe this was at dawn.

It has now been calculated that at the time of the thirteenth century the star Deneb peaked shortly before sunrise on May 29, with the sun standing in the constellation of the bull. The swan Thules and the Atlantic bull age as a heavenly sign in the closest connection indicate a truly strange encounter. On August 11, Algenib peaked at dawn under the sign of a lion. On September 8th Capeila in the sign of the Virgin. The three stars could also be observed at midnight, thus enabling the date and time to be determined.

Further knowledge from this Templar castle complex is still in the dark. One only knows that there are such light effects with a mystical background in the equally mysterious cathedral of Chartres.

According to traditional reports, Lockenhaus was also called the Grail Castle. In a written record from 1670, mysterious grail events of a kind not described in detail took place in the old cult room. As is well known, the Templars have always kept their secrets.

When Richard Wagner's "Parsifal" aroused the spirits more than a hundred years ago and the Grail legends became the focus of renewed interest, further traditions were discovered that had previously been overlooked.

In this way, an ancient interpretation of the grail is associated with ancient Egyptian writings. At one point it says that Osiris was born from an egg. This was the grail. Previously, Isis had placed herself in a coffin to receive divine light. In the old royal myth it is written down verbatim: "... a conception of the queen by the rays of Aton ..." Aton is the light body of the sun. By the way: an early forerunner of the legend of Mary in a modified form.

The introduction of the soul of Osiris into the sun then led to a descent of the god in order to unite with the common sense preserved by the goddess Isis. This was done with the help of the grail. Here is a similar comparison: The Walpurgis Night as Wotan's holy wedding.

In order to lay the goddess Isis in a coffin ready for conception, one must know that the Egyptians had a burial structure. Accordingly, there was the tomb, then several shrines, usually four. The tomb already shines in the original religion

Connection with death and rebirth of the annual races in the far north, marked by its own ideogram. After the shrines there follows the coffin pan, the 'inner coffin', the 'egg'. This inner coffin, or egg, was the heart of the enveloping sarcophagus.

The coffin with the hollow carved out of the coffin rock of the Externsteinanlage suitable for holding a human body was created according to the same or similar ideas. The egg-shaped, rounded cavity above the open, ready-to-receive coffin is also roofed over by a rock coat. Here ritual assumptions and further interpretations are still open. In any case, such should be related to the sun-light myth .

Legend expansions that occurred later created the emerald bowl. Strangely, the bowl remained here as an idea of the shape next to the original vessel of the somatrank. The emerald, the crystal of the Cathars can be understood if the language interpretation is used. The word crystal, coming from the Greek Chryso, is a definition word for gold, but also for green gemstones, such as chrysoberyl, chrysolite. Green is also the color of the Holy Spirit that came from above. In contrast, the ancient Egyptian word Krys means the exaggerated, which knows all secrets.

In addition to the bowl concept of the later legends, the assumption also arose that the Grail was a book. So a vessel and a book at the same time. It seems that the concept of the book is related to the original book , the Eternal Book known only to those who know. This represents the search for 'lost knowledge'. The inner context is revealed in a sum of knowledge that peoples have worked on together for millennia. This is how a great history calendar came about, with a once visible world order. In the starting position, this also contains the old rune Futhark from the original language, the Tao of the East, the ancient Egyptian godliness and, with one leap, the Olympian planetary system. Nothing new, but new striped primal knowledge. They are shadows from Atlantis.

That is the end of the story of the Grail. Primal knowledge came to light again. Nothing happens by accident. Time sends its signals, it only has to be understood by the people who are connected to their earth.

"Remain faithful to the earth, my brothers!" said Nietzsche in his Zarathustra. - "

Nothing was said that evening. Thoughtful and self-conscious, the young people went home ... -

XIV. THE KIDS MOSE

"At the end of time, Yahweh 's
mountain will become our house
of God
Permanently built on the highest
peak. And all the peoples will go to
him pilgrimage, And many nations
will go and say:
Let's go up to the Yahwea
Mountain and to the Temple of
the God of Jacob
So that he can give us information
about his ways, and we walk on his
ways! "

II. Isaiah, chap. 2nd

The summer ran towards autumn. Everyday life became livelier again, haggling and hacking among the parties began again in democracies, the world situation showed new, accentuated accents. In short, everything was back, showing the great unrest of the time.

The class reunion at Zellers programmed for the Fridays was due again and the entire class community was together, only the professors were missing. On the other hand, Eyken came a little late.

So the meeting was completely informal. In addition to the various holiday experiences, the Graffs and Meiers' trip to America was still top priority.

When Eyken was finally asked about a short lecture, he declined. "When I speak, I have to be prepared," he said. "The subject must also be considered," he added.

Meier, who had been particularly pondering since his long journey, made the application: "Mr. Eyken, could we not hear anything about the Jewish question after everything related to it was rated above average?" -

Eyken showed great astonishment, then shook his head. "I do not like to answer such questions. This topic has become taboo now and has been put into a state of emergency by unilateral laws. According to the standards that are now in force, any unwelcome statement can be made

be misunderstood. "-" But, "he added after a moment's thought." I am ready to recite the history of Judaism, primarily from its own sources, its historiography, the historical parts of the Old Testament and complementary neutral sources. A history lecture that is nothing more than history. - I Agree?" -

"Yeah, ---!" it came back in chorus. - "Well done!" - With that went Eyken.

The lecture started a week later:

"The origin of the tribes later united in the 'Bund' with Yahweh can be found with the wave of the break-in of pre-Asian nomads, mainly belonging to the Semitic language group, into the Palestinian region. Even before, the entire pre-Asian region was permeated by Caucasian language groups, in the south there was also the Elamische Caucasian origin, and has been extinct since the first millennium AD. Two thousand years before the AD and the advance of the Caucasian dialects, the Near East was overlaid by the Indo-European peoples and ruling families from the North. Stone settlements, dolmens and numerous ideograms on rock faces.

The origin of the Hebrews or the Israelites is to be found in northern Mesopotamia, for example in Aramaea. According to existing research, the Hebrews are also assigned the Moabites, Ammonites and Edomites. The Hebrews are correctly designated as the ancestors of the Israelites and the Jews who came from them, although the Old Testament equates Hebrews and Israelites.

The inconsistency of the pre-oriental tribes, which were already mixed at the time, is also evident in their origin. It does not allow it to be designated as a race, nor for the time being as a people. The Jewish education to be understood from the Semitic language area is also interspersed with residues from other language groups. So it can almost be assumed with certainty that the Dan tribe, which was incorporated into the 'Bund' from a self-preservation drive, was still a remnant of the Nordic sea peoples that had previously been in the country. The name Dan indicates the Dan brands, today's Denmark and the mythical first Danish king Dan. Add to that

the result of anthropological studies, which revealed the existence of very different human forms among the tribes. And to an extent that hardly ever happened to other peoples. So there were narrow and broad-faced, slim, stocky, small and tall people. Likewise all hair and eye colors. In modern times there is a parallel to this that is largely comparable in the education of the people in the United States of America.

About the occupation of the land, around 1250 before the era, it says in the 4th book of Moses, chap. 34: "And the Lord spoke to Moses, saying, Terrify the children of Israel, and say to them, If you come to the land of Canaan, it shall be the land that you inherit, the land of Canaan according to its borders." - And in the previous Exodus book, chap. 23, says: "I will send my terror before you and make all people despondent wherever you come, and I will give you all your enemies to flee. - I will send hornets ahead of you, the Hivites chasing out of you, Canaanites and Hittites.- And I will set your limits from the Reed Sea to the Philistine Sea and from the Desert to the Stream, for I will hand over to you the inhabitants of the land that you should cast them out before you. " In the 5th book of Moses, chap. 8, it continues: "You will eat all the peoples whom the Lord your Yahweh will give you. You should not spare them and not serve their gods, because that would be a rope to you. He, the Lord your Yahweh, these people will be exterminated from you, one by one. You cannot hurry to destroy them so that they will not multiply against you like animals in the field. The Lord your Yahweh will give them away before you and will kill them with great battle until he destroys them. And they will give their kings into your hands, and you shall kill their name under heaven. Nobody will resist until you destroy them. " -

So land grabbing with population displacement and slaughter was approved as a divine request. And this is where the story of a growing people begins and a lasting tragedy for their sexes. Here Jewish historians have their say. With the omission of a more or less insignificant prehistory, the landlords start from the year 950 before the calendar, right out of the past. From then until around 586 BC, Israel and Judea were two states between the two great powers in east and west, of which Israel was the larger and stronger in the north of the country

Land formed while Judea remained politically insignificant in the south, but owned the holy city of Jerus. Then the two small states were crushed in the struggle of the two great powers, Egypt in the west, Assur and Babylon in the east. The country became a deployment area for the Egyptian and Chaldean armies and a key political position between East and West.

Zealous and power-obsessed priests, committed to their religious founders, preached with a sense of mission to stand above the others as 'chosen' people, discord with their neighbors. This self-chosen 'peculiarity' was the origin of the ghetto idea and of self-isolation everywhere in a foreign country and thus an aversion to the peculiarity shown by everyone. This aversion was reinforced by the fact that a priority position over the other peoples became known and a claim to leadership above Yahweh's command stood above them. Small groups of the Jewish community saw growing harm in this doctrine of choice. Their warnings went unheeded and were even followed. There is still a lot to be said about this at the end of the discussion.

After leaving Egypt around 1250, the time of the judges followed around 1200. The last of the judge line was Samuel.

During this period, with the beginning of Saul's kingship, Israel's heyday came as the first king. His son-in-law David followed him. The latter sent his general Joab against the Syrians, 22,000 of whom were killed in a battle. Then he subjugated the Edomites. Later he warmed the Ammonites, besieged and took the city of Rabba. This is reported in the 2nd book of Samuel, chap. 12, verses 29-31: "So David took all the people and went and fought against Rabba and won it. And took the crown of his king from his head, which weighed a hundred pounds of gold and precious stones, and it became David on his head, and he brought a lot of booty out of the city. — But he led out the people inside and put them under iron saws and prongs and iron wedges and burned them in brick kilns, so he did all the cities of the children of Ammon David and all the people returned to Jerusalem. "

Again the acknowledgment of genocide in their own historiography, represented as fulfillment of Yahweh's demand.

You have to add here: Since 1968 of the current century, new editions of the Bible have also been changed

the Ammonites, but instead bring the weakened text that David put the inhabitants of the cities on iron saws and let them work. So if you do a review of the quoted Bible passages, you have to use Bible editions before 1968. The purpose of this change from the book of faith depicting the word of God is transparent enough to add further explanations.

In 880 the northern empire came to rest somewhat under the rule of Omri, Samaria became the capital of Israel.

Now the time began under King Ahab and then there were new clashes with Syria, which were fought off in three successive battles.

Then a new dynasty change occurred. An ambitious officer from Ahab's army revolted and had Ahab's son Joram and Queen Dowager Jezebel killed by his followers, after which further revolts broke out and shook the country again. Around 760 the northern realm came up again under Jeroboam II after further successes against Syria.

But this period of advancement did not last, and new civil wars broke out, accompanied by another dynasty change. The result was a collapse of the Assyrians under Tiglatpileser III, who pillaged the country.

During Jeroboam's reign, the prophet Elias appeared. He combined religion and popular consciousness as a whole and railed against the remaining remains of the Baalskult.

Fearing all strangers, he was also an unforgiving opponent of Queen Jezebel, the wife of Ahabs, who had come from Phenicia. The rebel against Ahab took advantage of this.

With the withdrawal of Tiglatpileser III. a devastated landscape remained. Finally, the northern empire with the capital, Samaria, was destroyed in 722, according to other sources in 725, by the general Sargon on the instructions of the Assyrian king Salmanassar V and the inhabitants of the country were taken to Assyria in captivity. Here the members of the ten tribes of Israel largely went under in the Assyrian mixture of peoples. It was Sargon who drove the Aramaean rulers who ruled Babylon.

For the small southern state of Judea, there was now a gallows period of one hundred quiet years. During this time, Babylon 689 was completely destroyed by the Assyrian great king Sennacherib, but

His son Asarhaddon rebuilt it from 680 to 626.

During this period, the rest of Asia Minor was shaken. Assur Nineveh reached a new era of power and likewise Babylon, which had already left history, announced its new existence. To fill the confusion, Scythian peoples broke out in droves

from the north into the North Palestinian region and Pharaoh Necho also took advantage of the circumstances. Josiah the King of Judah, as the vassal of the new great king of Babylon, opposed the Egyptians, but was overrun and died in the fighting.

But Necho was also beaten again. The young Babylonian king Nebuchadnezzar drove him out again after he had previously destroyed with the help of the Medes Assur and Nineveh.

When the defeated Necho secretly instigated the Babylonian vassal state of Judah to revolt against Nebuchadnezzar a little later, the Babylonian king sent a punitive expedition against the Jewish king Jojachin. Jojachin was kidnapped to Babylon as a hostage with another number of prisoners. However, since there was still no peace, the Great King appeared again in 586 with an army to finally clean the table. Jerusalem and the temple were completely destroyed, the last king of Judea, Zedekia, was blinded and the majority of the population was taken captive. This is how Judah went down, like Israel did before.

What remained of the small remnant of the population was the old guild of the prophets, which assured the Jews' survival. In Jewish historiography it says: "The field of Moses, often threatened by Canaanite paganism, finally bore its fruit, agitated by the plow of the great world affairs of those days ..." It was religious belief that bound the people in times of need.

As early as Elias' lifetime, the prophets gifted with visionary qualities had played a special role for the Jews. As early as 760, the shepherd Arnos appeared from Thekoa in the Jewish highlands, who faced the beginning of a decline in morals and moral corruption. Since then there has been a gap between the priests and the prophets of mutual distrust. Later it was Isaiah who witnessed the fall of the northern empire and called on the people to be loyal. Isaiah, whose name means 'Yahweh increased' in German, became the same model for the Jews as for the Germans around 1813 for the liberation

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get the names Ernst Moritz Arndt, Fichte, Körner and Jahn. His fanaticism gave the tribe of Judah the strength to defy fate. Persecuted by the priests, almost stoned by the people, the will to resist was at least consolidated.

The prophet Jeremiah joined Isaiah. He complained in bitter tones of the downfall of Jerusalem. In the end he had to flee to Egypt with the remains of the Jews, where he is buried

in an unknown place. It was he who had given political support to King Joakim against Egypt and warned him: "Egypt is a very beautiful calf; but it comes from the midnight slaughterers. Those who serve in it are like fattened calves, but they have to nevertheless turn, become fleeting with one another, and will not exist. " (Jer. 46, 20-21). And before that in Jer. 25, 9, he said: "For the king of Babylon, whom the Lord calls 'my servant Nebuchadnezzar', will punish his people for all their sins."

On the market and in the streets, Jeremiah and his disciple Baruch announced that the Babylonian great king would be the 'sword of Yahweh' against the people of Yahweh, who is about to disregard his strict commandments and worship other gods who oppose human weaknesses are more lenient.

Jeremiah had already predicted in 598 that Nebuchadnezzar would come. In Jer. 27, 5-8, it says: "Thus says the Lord Zebaoth, the Lord of Israel: I have made the earth and people and cattle that are on earth by my great strength and my outstretched arm, and I give them to whom I But now I have given all these lands into the hands of my servant Nebuchadnezzar king of Babylon ... And should all nations serve him and his son and son son until the time of his country comes and he and many peoples and serve great kings. Whose people and kingdom will not serve the king of Babylon, Nebuchadnezzar, and whoever will not put their neck under the yoke of the king of Babylon, I will haunt such people with sword, hunger and pestilence, says the Lord until I kill her with his hand. "

So Jeremiah regarded Nebuchadnezzar as a vicarious agent of Yahweh and as a sword of God from the desert.

There is also a Jewish legend: "The voice of God sounded in the palace of Nebuchadnezzar for eighteen years. The Lord demanded:" Go to Jerusalem and destroy the temple, because nobody there cares. "Nebuchadnezzar

but was afraid to follow this voice, for he knew what had happened to the Sennacherib of Jerusalem at the time of King Hezekiah. He does not believe that the God of Israel would really drop his temple in Jerusalem. Nebuchadnezzar wanted to find out by magic whether he should take the train to Judah or not. He wrote the names of many cities on clay tablets and aimed them with the arrow. He shot an arrow against Antiocha's name, and the arrow broke. It was the same with other cities. But when he hit Jerusalem with the arrow, the arrow stayed whole and pierced the clay tablet. Then

Nebuchadnezzar knew that he had to destroy the temple and the city. This is how the kingdom of David and Solomon ended.

586-537 was the time of Babylonian captivity. According to the Jewish account, the exiles took the cradle of Judaism to Babylon. There were no longer ten tribes that no longer existed at the time, but only a remnant of the old covenant, the surviving core of Judas and Israel, with the pitiful remains of the rest of them that have been absorbed into them.

Again it was two prophets, Ezekiel and the second Isaiah, who gave encouragement to the displaced and raised hopes of a later return. Above all, it was Ezekiel who had proclaimed a national messianism.

In 537 the Jews were able to return home. According to other information, it was in 538. It is apparent from Jewish sources that only a part of the people started to return.

Friedrich Delitzsch also notes how, according to the Jewish tradition, the people of Israel found mercy again at Yahweh and that Yahweh had been looking out for all the kings of the world to look for a just Lord, whom he finally found in the Persian King Cyrus. Under this king, the chosen people should return to the promised land and rebuild the temple. But now something surprising happened. To the great horror of the prophets, the vast majority of the children of Israel did not return to their homeland, return to the Zionsberg, and in some cases even worshiped Yahweh. This majority preferred to stay in the "stinky" Babylon, so called by Israel, after they found that easy money, lending at a rate of twenty percent, offered unlimited opportunities.

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The efforts of the Jewish priesthood to preach Yahweh as the national patron god and patron to consolidate the built-up population had little effect.

Here it was shown how the religious promises that Yahweh would bring to the children of Israel all the riches of the earth and power over the peoples, only aroused desires. The Jews who stood by their nationality returned home, but the vast majority, however, put on themselves the Cain symbol of an unstable, fleeting, fatherless or international people. This majority went against Yahweh's commandments, but at the same time misused his name to ensure their mission and selectivity.

There is a significant statement by Goethe: "The Israelite people have never done much as their leaders, judges, rulers,

prophets have accused them of a thousand times ..." This judgment is justified in the mixed race origin of the tribes to whom it already belongs originally lacked a common identity that constitutes a national unity. In the meantime, Goethe praises the firmness and persistence of Judaism, which stands for nationality.

The return migrants were very disappointed. Psalm 126 then described the complaint of the returnees who found an area inhabited by the Samaritans in the north. A new mixed race had emerged here, to a small extent from the old remains of the population and with a large majority from immigrant settlers from all directions.

For the time being, the returnees only had room in and around Jerusalem. There had been fighting with the Samaritans over the next twenty years, while work was in progress on the construction of the new temple, which was finally inaugurated in 516.

In order to stop further mixing of the nationality, those who remained in Babylon were called back. The calls were initially unsuccessful. Only later did Esra the scribe come to Jerusalem, overlooked the new situation, and began preaching against mixed marriages. He was followed by Nehemiah, who was a favorite of the great king Artaxerxes and called for the construction of the wall around Jerusalem.

It was not only here that the racial law with the condemnation of mixed marriages, which still applies to the Jews, originated. The same law in the Greater German Reich was condemned by the Nuremberg Tribunal for Germany after the end of the Second World War.

This ambiguous legal interpretation according to the sentence: what is useful for one does not apply to the other, completely contradicts the preached principle of equality of the internationalists and stresses the relationship among peoples. At that time, Esra had acted wisely for the continued existence of the Jewish population that had become. He found his honorable place in Jewish history.

Esra is also said to have written the Pentateuch, the five books of Moses, after a divine inspiration. This part of the Bible is the oldest part according to the ten commandments of Sinai. In the meantime, however, it turned out that the Sumerian Gilgamesh epic and the somewhat garbled Izdubar epic are historically preserved documents from which Esra had copied all the material from the books of Moses for

his purposes. Be it the deluge tradition, be it the story of Noah and his ark, the inclusion of ancient Indian sources in other Bible texts, there is nothing independent. It is only with the book of judges and kings that the real Jewish story in the Bible begins.

You have to come back to the Gilgamesh epic later . The great king Xerxes reigned in Susa around 480. His sphere of influence at that time included 127 provinces that extended from Ethiopia to India. In the book of Esther he appears as King Ahasverus. At that time there were numerous Jews in his Mesopotamian empire. They were scattered all over the place, but at the same time isolated among themselves. Thus the book of Esther, chapter 3, verse 8 reports about it: "And Haman said to king Ahasveros: A people is scattered and divides among all peoples in all countries of your kingdom, and their law is different than all peoples, and do not according to the king's laws; it is not for the king to leave them. " Haman was a minister of the great king and ensured the security of the empire.

Xerxes was angry when he received this message. He gave his minister authority to ensure that the Jews were driven out. However, the 13th verse of the same chapter states that Minister Haman, with the authority of his master, sent Läuffer to all parts of the empire and had the order given to kill the Jews everywhere, all on the thirteenth day of the twelfth month of Adar. This order to kill is controversial because several other reports say an expulsion order has been ordered.

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At that time, however, a Jewish citizen named Mardachai had a beautiful daughter named Esther. With Cunning he managed to smuggle them into Susa Castle. He forbade her to reveal her ethnicity. So literally in Esther, Chapter 2, verse 10: "Esther had not betrayed her people and her origin, because Mardachai had told her not to betray it." -

When Xerxes saw Jewish beauty, he wanted her to be a woman and made her his favorite wife. In this role she succeeded in making Minister Haman unpopular with the Great King and managed to get Xerxes to hang Haman and his sons. With this, the impending calamity had been averted by the Jews. In the meantime, Esther had also brought her father to the court and given him a high advisory office.

Mardachai succeeded in persuading the great king to follow the instructions given earlier and to change his mind that instead of the Jews, their enemies should fall. And the tenth chapter tells Esther how the Jews killed their enemies with their swords all over the country, a total of seventy-five thousand.

Thus, with the toleration of the great king ensnared by Esther and following Mardachai's advice, not only Haman with his ten sons, but seventy-five thousand Persians were wiped out. As it says about this Holocaust in Esther's book in Chapter 9, verse 16: "... that they brought rest from their enemies and strangled their enemies seventy-five thousand; ..." Relatives of their host people.

Since then, the fourteenth day of the month of Adar has been raised to a Jewish holiday and celebrated with the Purim Festival, which remains valid. This feast of revenge according to Yahweh's commandment, 5th book of Moses, chapter 7, verses 1 and 2: "... and if Yahweh, your God, has given them up to you and you have defeated them, then you should carry out the spell on them: you must not impose peace conditions on them or exercise grace against them! ", Jewish history is burdened with a genocide.

The construction of the wall around Jerusalem was a historical forerunner of the Berlin Wall with the aim of a closure. At the same time as this wall was being built, every tenth farmer was forced to move to the city to strengthen the population. The city and the market were once again in the hands of the Jews, and trade was secured after the gates were closed.

In 444 BC, a new one was built in the temple of Esra

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Confederation closed and the renewed Jewish people committed to the Mosaic law. This is how a new Confederation came into being. The priests were again law teachers, teaching houses and synagogues, and the law passed down by Sinai was the law of Yahweh. The Torah and the Prophets became the authoritative religious documents of ancient Israel.

The years 440 to 332 are considered in Jewish history as a further consolidation period of the people and the new building of the temple determined the thinking of the new temple community. The unity of people and religion demanded by Moses was there again in its continued existence.

During this period there was also a separate literature, sayings, Kohelet and Sirach, already influenced by the emergence of the Greek period, as well as a large treasure trove of proverbs, brought their own cultural life. The years 300 to 100 were decisive. The book of Job also got its place in Jewish literature.

But again history made waves in this time. Alexander the Great broke into Asia Minor like a storm wind and Judea experienced a change in the world at that time for the third time. After the victory at Issus in 333, Alexander was master of all areas. The Jews cheered him and even named many children after him. After Alexander's death, Judea once again became a game of conflicting interests and the country lay between two powers as before. In Egypt, the African part of the Alexandrian heritage, the Ptolemies ruled in Alexandria, named after the great Macedonian, and in Syria, the Asian part, the Seleucids in Antioch.

It was the Ptolemies who, until around 200, had appointed a governor, the high priest of Jerusalem, over Judea. A new danger now appeared for the pious and devout Jews when entire districts of Alexandria populated with Jews who had moved there and also built synagogues there. They began to learn the Greek language, adopted Greek names, studied Plato and Socrates, translated the Bible into Greek and neglected their own language. In the end, an attempt was even made to break away from the motherland culturally. An Onia temple, similar to the Jerusalem temple, was built in Leontopolis, but the attempt at detachment failed.

Around 200 the Seleucid Antiochus conquered Palestine and a new foreign rule began. You brought that

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Land tremors until there was a religious uprising closely related to Maccabeanism. Antiochus the Younger, nicknamed Epiphanes, succumbed to the Maccabees' storm and Judea again gained new political autonomy.

At the same time, there was a change in leadership. The priesthood had delivered a degrading spectacle by Postenschacher about the high priestly dignity. Assassinations, thefts, especially at the temple treasure as well as adaptation to Greek customs and turning to the Greek main god, brought up the people. Instead of the playful power of the priesthood and its prestige, people from among the people now took the lead after a rural uprising. In the Judean mountain town of Modin, Matthatias had risen from the Hasmonean priestly family and started a guerrilla war. Juda Makkabi, a son of Matthatias, won three battles at Bethoron, Emmaus and

Betzur. He rubbed up the Syrian force, conquered Jerusalem and had the temple cleaned.

Later there was an honorable peace, whereby Judea was granted full independence and freedom of religion.

In 141 Simon from the Matthatias family united the high priesthood with a people's duchy and thus established a house power of the Hasmoneans. At the same time, with the coronation of the Maccabees, the Hellenistic influence and the pagan rest of the northern peoples religion were displaced and pure Judaism was restored.

But another decline was unstoppable. The new aristocracy, emerging from the union of the high priesthood with the principality, subsequently led to domination disputes between the country's leading families, along with a decline in morals and morals. The Hasmonean Simon was murdered and under his son Hyrkan a civil war broke out that even tore families apart. For example, Judah Aristobul, a son of Hyrkan, incarcerated mother and brother, his younger brother Alexander Jannai murdered in the sanctified temple.

The Arabs first entered Jewish history in 63 while the civil war was still going on. Hyrkan and Aristobul went to Damascus to the Roman governor Pompejus to call him as a referee in the family dispute, who resided in Asia Minor after the Mithradate was defeated. Pompejus sat down cunningly

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the weaker Hyrkan, with which he seized power. Subsequent attempts to use the Roman civil wars, which were also raging, and to free themselves from the new submission, failed. Eventually, between 40 and 37 Roman Herod's troops conquered Jerusalem and the defender Antigonus was beheaded. Then Herod made himself king over this land and ruled hard. He had his enemies executed in abundance and the Hasmonean family was exterminated.

Herod himself, son of Antipater, an Idumean, was an Edom child. In other words, a tribe who lived on the southern border of Judea. This ethnic group had been forcibly judaized by Hyrkan a hundred years earlier.

This forced Judaization of surrounding peoples stood in contrast to the clean law of the strictly religious Jews, for whom the mixture of tribes within the 'covenant' was enough. The priesthood again referred to Yahweh's words in the first book of Moses, chapter 15: "For all the land you see I will give you and your seed forever. - And I will make your seed like the

dust on earth. Can a man do that Count dust on earth, it will count your seed too. " And further in Moses 15, verse 18: "On that day the Lord made a covenant with Abram and said: I will give this land to your seed, from the waters of Egypt to the great waters of the Euphrates: 19, the Kenites, the Kenisites, the Cadmonites, 20, the Hittites, the Pheresites, the giants - meaning the Nordic Sea Peoples of Palestine -, 21, the Amorites, the Canaanites, the Girgasites, the Jebusites. " And finally in chapter 16, verse 10: "And the angel of the Lord said to her:" So I will multiply your seed so that it should not be counted before a large crowd. "

The submission of the Edomites, from whom Herod came, was therefore only a small part of the priesthood promises that repeatedly harmed the people of Judea.

Old sources indicate that Herod was one of the most skilful politicians of the time. He knew very well how to keep himself cunning from the struggles between Antonius and Cleopatra in the west and Caesar Octavius in the east and also to ward off his personal enemies. When he died in 4, a riot broke out against Rome.

Another new section of Jewish history began. To get the inner picture of Judaism of the time correct

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To be able to understand, you have to fall back a few decades.

It was still in 88 BC when the high priest and at the same time king Jonathan Janaj, as a member of the Sadducee group, had gathered troops and campaigned against the Pharisees, correctly called Parushim, to take revenge for the crimes committed earlier on the Sadducees . He fought them in a field battle and only part of the Parushim escaped to Bethome Fortress, where they still resisted. So Janaj let the fortress storm and crucify eight hundred prisoners. A bloodletting on your own people. Ten thousand Parushim escaped to Syria and Egypt.

It is noteworthy that the common history and religion books state that the Jews had not known the crucifixion. This contrasts with reports that show that the Jews were well aware of this type of punishment and also applied it.

At that time, Aschaim, also known as Eschaim, settled around the Dead Sea. These were prohibited from entering the temple and synagogues. Despite the persecution, however, the number of their followers increased. Among these groups were the particularly law-abiding and pious Hasidim, who, together with the Parushim who were leaning towards them, started a new movement. This was to wipe out the old essence

of the Ashaim. This new movement initially feigned friendship towards the Aschaim. However, this only lasted until they were initiated into the entire knowledge of the Aschaim. Then they turned against their fathers.

They formed a new party under the name Essinim, also known as Essene, Eschenim or Essener. It was a Jewish-ethnic religious community, which emerged from the permanent civil war-like conditions between the hostile parties of the Sadducees and the Parushim. Another rarely used term was Assiim or Assidean.

The new sect wore white linen clothes to distinguish it from the other Jews. With a strap on which a small shovel was hanging. The use of the same is said in the 5th book of Moses, chapter 23, verses 13 and 14: "You should wear a shovel on your belt and when you are seated you should cover with earth what has come from you and what has relieved you are, for the Lord your Yahweh is walking in your camp ... "

So that was the picture when Herod died. Now the Pharisees kicked

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back on the map. Also called Pharush in Hebrew, Pharish in Aramaic. This means isolated people, also by-pass people. This meant neither a sect nor a party, but a program direction. They saw themselves as heirs to the pious Hasidim or Hasideans, who had withstood the religious persecution Antiochus Epiphanes at the time. While the Maccabees had previously defended their country's political self-government, the Pharisees upheld the spiritual traditions and the old laws.

The Pharisees, or Parushim, still faced the Sadducees, who sprang from the Zadokite priestly family. At that time they were partisans of the Hasmoneans. These Sadducees, more correctly Zadokim, tended to secularize and were less religious.

Finally, the Essenes already mentioned were added. The name actually means healer. They preached an inner piety. Counting about four thousand heads, they lived in rural communities, a kind of collective, as can be seen in the new Israel in the kibbutz nature . They adhered strictly to the old customs and then became the real bearers of the uprisings against Roman rule.

After the domain of Herod had been divided between his sons Antipas, Archelaus and Philippus, but these were not up to the situation, Roman legions intervened again and in the year 6 AD Judea became a Roman province.

But the turmoil did not go away. The introduced Roman minting with the image of the emperor, the taxes and attacks that occurred, excited the people. The Essenes used this political climate by whispering messianic promises into the people's ears and inciting them to resist. The Pharisees, however, were content with their remaining power in the Synedrium and willingly paid tribute to the emperor.

Emperor Augustus died in 14. He was followed by Tiberius, under whose rule the crucifixion of the insurgent Essen leader Jesus took place.

The texts written down by the four evangelists with the Jesus legends, especially the closing points, also show the historical course of the rebel leader's capture. Some plain text passages show the connection with the Essen uprising. So it says in Luke 11, verse 23: "Whoever is not with me is against me;

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and whoever does not gather with me will scatter. "And then in chapter 21, verses 21 and 22:" Then whoever is in Judea will flee to the mountains, and whoever is inside will flee out and whoever is on it The land is not coming in - because these are the days of vengeance, that everything that is written will be fulfilled. "- In Matthew, chapter 10, verse 34, it goes on:" You should not imagine that I came, Bring peace to earth. I have not come to bring peace, but the sword. "And likewise with Luke, chapter 12, verse 49:" I have come to light a fire on earth; what I wanted better than it was burning! "- Finally the Essen guide became even clearer:" But those my enemies who did not want me to rule over them, bring them here and strangle them in front of me! "- So in the 19th Chapter of Luke, verse 27. - The uprising of the Jews against Roman rule then ended in 66.

These passages from the evangelist records confirm the results of Bromme's great research on the origin of Christianity. According to the Jewish portrayal, Jesus also traveled around the country as a preacher to promote the Essen Uprising in his own way before appearing as a military leader. This also coincided with the fact that he appeared as the enemy of the Parushim, the Pharisees, and also fought the Sadducees, who kept themselves apart and only supported the insurrection on behalf of the enemy. It also emerged that the legacy of the prophets was interpreted solely in terms of religious order and Jewish law. Earthly power was considered secondary to the lukewarm part of the population.

Jesus' admonitions to the people "But I tell you" were nothing more than the mantras as Essener leaders for the resistance against the Romans.

A modern Jewish historian said that Jesus preached heaven against earth, spirit against flesh, and sentiment against the work. He was thus a forerunner of socialism, who stood up for the homeless, whose love of the homeland was far greater than that of the upscale castes.

When the Bolshevik revolution was victorious, the Supreme Soviet met for the first time under Lenin's chair in the Petersburg Duma, with Lenin's follower, Lunartscharsky, making the following statement: "If Jesus were with us today, he would be the first communist! "

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The historian mentioned above continued his investigation at a later point: "Saul from Tharsus, took over the religious part of the Jewish demands of Jesus' and introduced him as the new Messiah. As Christ Messiah he was also 'the end of the law', that means that Paul subsequently abolished the religion of the law, which enabled him to make the newly formed belief acceptable to the Greco-Roman world. And finally, the historian went on to say: "... Paul created the dogmas and with them Dogmas the guard against all religious individualism. "In other words: Like the phrase" the emperor's new clothes "Jahweh got a new toga.

Under Gajus Caligula in 37, Prince Agrippa, descended from the Hasmoneans, was given the Jewish royal crown. He then tried to pacify the country. But there was a sudden persecution of the Jews, which was triggered by the anti-Jewish Apion from Alexandria and led to a great massacre.

Agrippa died in 44 and the turmoil continued to spread. Nero succeeded Emperor Claudius, who was different in 54. At that time, there were 64, the last governor Gessius Florus sat in Judea, who, unlike his predecessors, consciously knew the anti-Jewish

Riots did not stop.

At this time of the era, Judaism, which was divided into three parts by faith, was still fundamentally united by its own law, as Esra had drawn it up. The belief in the divine origin of the Torah forced the inviolability of the law of religion, which was valid forever. It was only up to the scribes to always point out what was still missing between the lines, as confirmed by the Jewish scholars.

The Midrash means nothing more than the research of the teaching on the perfection of the Torah and the religious school house was the Bet Hamidrash. The halacha was the oral supplementary teaching and the agada the constant proclamation. The school was not responsible for the latter, but the synagogue. The seven rules of interpretation, called Middoth, left from the time under Herod by the Babylonian Jew Hillel, gave a measure and direction that remained valid. The Hilleis school, the Bet Hillel, got a counterpart from the Bet Schammai. Both subsequently competed to interpret the divine commandments. When the Temple of Jerusalem fell, numerous rabbis,

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Thus, scribes worked through the Torah in their own way and thus laid the foundation for all oral teachings.

At that time the Romans made the big mistake of ignoring the religious teachings of the Jews. They had kidnapped and beheaded the political leaders in Rome, sold the young people to the Egyptian mines, and realized too late why they could not cope with the Jewish force. It was the law of Yahweh that resisted the Roman swords. The commandments and the racial law for national unity proved to be stronger than the right of occupation.

The Jewish writer Salcia Landmann wrote about this development in her book "The Jews as a Race", published in Ötten in 1981: "It was not the Nazis who invented hatred of the Jews. The ancient Romans knew it. However, for them it was purely objective: for a long time Before the destruction of the Temple of Jerusalem by the Roman general and later Emperor Titus in 70 AD, there was constant friction between the Romans and the inhabitants of their province of Judea, mainly for religious reasons They had no objection to including the city and local gods of the subjugated peoples in their own panorama of the gods, but this was based on reciprocity, provided that the subdued were in turn willing to accept the Roman deities, including the Roman Caesars, who had been made gods However, such compromises were excluded by Jewish monotheism enze of the Romans overwhelmed. "

The newly approaching governor Cestius Gallus tried again to put an end to the still flaring uprising of the Jews. In vain, however. In the spring of 67, the Roman general Flavius Vespasianus appeared with troops to finally bring peace.

Nero suddenly died and Vespasianus became emperor. In 70, the son of the new emperor, Titus, continued to pacify the

country, with Jerusalem being destroyed again. He put an end to the assassination in the city and conquered the city through hunger.

In the year 131 the Romans then tried to meet the Jews in their divine law after fifteen years earlier they had tried a new uprising under Emperor Trajan because there were repeated persecutions against the Jews. Trajan's successor Hadrian built on the rubble of the Jewish capital Je-

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Jerusalem a Roman colony called Aelia Capitolina. The Jews were not allowed to enter this district, the proclamation of the Jewish teaching and the ritual circumcision were put under death penalty. This led to the recent Bar Kochba uprising, in which rebel leader Simon Bar-Kochba fell three years later in the ongoing fighting at Bethar. The collapse collapsed.

The rabbis, however, remained in opposition, although the Romans killed a number of them. From 70 to 135 they destroyed a large part of the Jewish literature. The Bible and Torah could be saved over this period. Among the rabbis working underground, it was especially a rabbi named Meir who had a special share in the collection and preservation of the old writings. At the same time, the province was no longer called Judea. The name went out and the new name was now Syria-Palestine, the latter from Philistina, the former settlement area of the northern peoples, the Philistines, the Amurite people, biblically Philistine, and the Amorites.

In 200 Rabbi Yehuda Hanassi succeeded in completing the work of his predecessors, in preserving and recording the teachings. So this, the Mishna, stood there again. The translation for Mishna is a duplicate and a revision. At the same time, the progeny Jews who remained in Babylon after the Babylonian captivity had created a new religious field, which strengthened the survival of the Jews with their faith.

Three hundred years later, the Amoraeans, a term for post-Mishna scribes instead of rabbinical titles, also completed the new Talmud. The generations following the Mishna period had now with the Mishna in addition to the Torah laws that were valid forever, thus supplementing the earlier study of the books of Moses to a large extent.

In and of itself, the Talmud is a life law regulation of Jewish life with rules of conduct and national beliefs. The Talmud

also refers to the mosaic-programmed special position of the Jews, as in Taanith Fol. 10a: "The rabbis taught: The land of Israel was created first, and only then the whole world ..." - Synhedrin is called Fol. 98b it: "Rhab said: The world was created only because of David's merits; Samuel said because of

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that of Moses. "- And about the prideful position preached by Moses in Berakhoth, fol. 58b:" The rabbis taught: Whoever sees graves of Israelites, say: Praised, he who creates and nourishes you according to law, he will become you also one day to be resurrected. Whoever sees the graves of the Gentiles, say: Your mother is ashamed to be ashamed, who gave birth to you. "And similar to Jabmuth, fol. 16b:" If a Gentile lives with a Jew, the child is a whore child "- shows religious prejudices also in Aboda Zara, fol. 26a, the sentence: "An Israelite must not give birth to a non-Jew because she helps to give birth to a child for idolatry." - And there is a strange threat of punishment, Synhedrin, fol. 53a: "Stoned to death the following: Who sleeps his mother, his daughter-in-law, a man or an animal, and the woman who can be slept by an animal ..." - Likewise in Synhedrin Fol. 85b:" Who beats father and mother is only then punishable if he has injured them. "

The Jewish scribes undoubtedly thought of everything when creating the very detailed popular laws. From the outside, the previous small sample selection shows an even more mild form of the national religious instructions. A much larger part of it should not be mentioned, in order not to cause unnecessary harm to the unfortunate people, since the responsibility burdens their power-hungry priestly caste, which, with the Mosaic Act of Election and the excessive striving for supremacy, exposes the Jewish people to ongoing persecution. The right of the Jews to a peaceful existence and the protection of their nationality must not be denied to them, just like any other people. In order to get out of their own special position, the old Mosaic legislation would have to be largely dismantled with an approach to the pre-Mosaic religion, as the Kna'anim sect expelled from Israel. This would remove any ground from the ongoing anti-Judaism.

After this short excerpt from the Talmud with explanation, you can continue:

In the Kalla, the assembly months of Adar and Elul, that is the time before the Passover and New Year celebrations, from then on the scribes gathered for decades to study and advise the teaching. It went well for a while

until anticipated by the Rabbi Aschi, among the Sassanids of Persia, new persecution of Jews began, whereby the teaching houses were also destroyed. But the Talmud was finished and saved. The Gemara, that is to say the consummation, got its finishing touches after many tests in the 6th century.

It is difficult to fully reproduce the extensive content of this literature. It is not for nothing that the Jews call the work 'Sea of the Talmud'. It contains the whole spiritual world of mosaic thinking from more than a millennium. Not only religiously, also all secular and cultural laws and traditions of thought and Jewish emotional world. Many generations of scribes have worked on it. A Jewish historian called it an encyclopedia with a thousand employees. So it is understandable that opposing views are perpetuated. The scholar Raschi, from 1040 to 1105, brought the often difficult to understand texts, which were written in a protocol-like short style, into an understandable, legible form.

But back again to the year 310. At this time, the spreading of Christianity also resulted in the separation from Judaism, in which the Christians primarily shifted the Sabbath to Sunday.

Rome went downhill. Teutonic tribes took turns taking possession of Rome.

The Byzantine east stream remained stronger. Under Justinian, 527 to 565, even the version of Roman law emerged, but at the same time also a new Jewish law, which made them second-class citizens and excluded them from all public office.

At the same time, they were persecuted again in Persia and by the Christians in the Roman area, their autonomy was again destroyed, their leaders were beheaded, their children were forcibly converted and the Sabbath was forbidden. But even during this time, Judaism resisted until the new prophet Mohammed, coming from Arabia in 630, appeared on the scene of world history.

This new turn completely changed the political face of the Middle East and brought freedom back to the Jews. It was not without good reason that the Jews regarded Mohammed's new doctrine as 'silted-up Judaism' because it incorporated considerable parts of Judaism and Christianity, which was closely related to it, into the new doctrine.

After the death of Muhammad, 632, the wave of the new Is-

lam like a forest fire. The Persian empire went under, Asia Minor was flooded, the Byzantine province of Palestine was conquered in 636, and in 711 the Arabs even pushed into Spain via Mauritania, conquering the Strait of Gibraltar. It was not until 732 that the Franks under Karl Martell at Poitiers repelled them and threw them back behind the Pyrenees.

At this time of the Islamic wave of expansion, the Jews enthusiastically welcomed the Arabs as liberators. This enthusiasm soon died down, however, when the first caliphs again issued restrictive provisions against the Jews, which in some cases even turned into temporary persecutions.

Not so in Baghdad. In the years 650 to 1040 there was a close coexistence. A new diaspora leadership was therefore created here, which led to a new backbone of dispersed Judaism. The jurisprudence and decrees coming from there were recognized everywhere by Judaism. A second center was formed in the Egyptian Fajum.

During this time, the names for Jewish foreign country groups were created, which have remained to this day. The Jews who invaded Spain with Islam formed the group of West Jewish Sephardim, derived from Sepharad, as the name for Iberia. The group, on the other hand, who had chosen Germany, Poland and Russia as their new adopted home, called themselves Ashkenazim, after the Jewish name Ashkenaz for Germania.

A new group appeared in the 8th century. On the lower reaches of the Volga and in the area of the lower Don, a Turkic group of people of controversial origin settled, but belonging to the Finno-Ugric language group, which had already created a political sphere of influence in the 4th century. She called herself Khazars. The empire they founded in the 4th century included the areas between the Caucasus, the Sea of Azov, the Don and the Volga. This border area between Asia and Europe has always been a melting pot between peoples and races. Before the tribal formation of the already mixed-breed Khazars, East, West and Caucasian Gothic groups already settled, the Heruls before them. The remnants of these groups were sucked up by the Khazars who came to power. The Herulans can be traced around 400 to 300 before the era, around 300 bastards, around 200 Ostrogoths, Celtic groups also seeped in and 100 years before the turn of the age, vandal groups also migrated to it. In

According to tradition, the Visigoths bore the name Thervingen in this area, the Ostrogoths Greutungen.

Scythians were already sitting in the room before them, around 520 Medes and 518 Persians were added. So all in all Germanic peoples and Indo-Aryan links. However, it must be pointed out for all terms that many common names used to be different in the past and changed to the current times due to the constantly changing historiography. Only the biblical people's names were stripped of their originality. Northeast Germanic peoples, among them Baltic groups, appear here as Asa Moneans and Edomites.

A Gothic remnant held out against the Khazarian onslaught for four centuries, until it was not until the end of the 8th century that the last fortress of the mountain Goths, Doros, was conquered.

In the 8th century the Khazars also tried to achieve religious unity. They sent representatives to the three prevailing religions to check whether they were suitable for takeover. After the emissaries had returned, they were faced with the choice of choosing Islam, Christianity or Judaism. Surprisingly, the decision was in favor of Judaism.

A hundred years later, in the 9th century, the power of the Khazars slowly declined. Two circumstances were the main cause of the beginning crumbling of the Khazar Empire. On the one hand, the Khazars were exposed to the increasing rush from Asia, on the other hand, the domestic political difficulties of the multinational state grew, in which the various currents could no longer be stopped. In the tenth century the area was attacked by Russia and Byzantium.

The Crimean Goths also used this moment to free themselves from the dependence of the Khazars. It should be added in passing, as in 1253 Ludwig IX. sent the nobleman Wilhelm von Rubruquis to the Tatars, who stated in his report that he had encountered many Goths in the Crimea, the language of which was German - Teutonicum. At this time, the Caucasus Goths, who also spoke German, settled in the mountains of the same name.

With the fall of the Khazar Empire, the leading upper classes fled to the island of Crimea, to Inner Asia and even to Spain. Most of them were in the blood community

of the Jews. With this, Judaism received a new foreign growth in its national body.

As mentioned earlier, this increase consisted of a mixture of intra-Asian, Near-Asian and minor strikes of East Baltic blood groups.

In the 11th century the Khazar emigrants had even spread to Ruthenia and gradually advanced to Poland and Galicia. Thus the immigration of Judaism from Asia Minor, as well as in Romania, Turkey and other surrounding countries, was significantly strengthened by the Khazarism, especially in Russia. As is clear from the foregoing, the actual Judaism has been enriched with a non-Semitic influx of peoples with which it has mixed.

During this period, the leading position of Judaism in Spain shifted to Spain during the Arab storm and Moorish rule. Around the middle of the tenth century, the Jewish-Spanish area of life became a new center. The Jew Chasdai ben Schaprut even became a counselor at the court of the great Abdul Rahman, and consequently also the political leader of already widespread Judaism.

The Jewish ethnic and religious group was able to develop again and bring its own culture to new blooms. This was particularly evident in the literature. A new academy was created in Cordoba under Rabbi Moses ben Chanoch, which surpassed those still in the east.

The Jews were able to cope with the loss of the Khazar empire after the Khazars, who had become settled in the various countries, had established new centers of their scattering groups. Then in the area of the fallen empire came the Vyatitschen who had previously been subject to tribute, followed by the Petschenegen, in 1034 the tribal Torken came, but in 1240 the Tatars came and tore everything away.

Meanwhile, the influence of the Jews in Andalusia increased still further. They occupied numerous high positions at the Moorish princely courts. So around 1050 Samuel ben Nagrela in Granada became a vizier with great influence.

This heyday of great Jewish freedoms lasted almost two centuries within the Moorish realm. In addition to Samuel ben Nagrela, Solomon Ibn Gabirol, Jehuda Halevi and finally Moses ben Maimon also appeared, also as Maimonides

known to come to the fore from the Jewish communities.

Maimon, from 1135 to 1204, grew up in Cordoba, became a well-known doctor and then died as such in Cairo. After his studies, he developed into a strong and passionate leader of Judaism and created the first thorough account of Talmud law. Among other things, he also wrote the "More Nebuchim", in English "Leader of the Lost", a definition of the Jewish concept

of God according to a strictly intellectual rule. His world of thought passed on to his brother, the philosopher Spinoza, much later. The rabbis in Amsterdam then watched over Spinoza in 1656.

At the time of Maimon, Frederick II of the Hohenstaufen family ruled in Sicily. Arabs and Jews also had free access to his court. Here Islamic scholarship was also valued more highly than that of the Roman Church. Evidenced by the subsequent spell of the church, Friedrich died prematurely and thus ended a short chapter of free encounters between peoples and their knowledge as a center of contact between East and West.

New times brought great turmoil in Europe. There was a break between the Roman and Greek churches and finally the Pope in Rome called on the Crusades to prove their power.

Medieval Germany now came to the fore again after the Staufer had already made European politics. In the German Reich, among other things, a privilege for settlement letters and special rights developed. These were issued by the cities and towns and could be purchased.

The immigrating Jews took advantage of this. It is documented that there was already a Jewish community in Cologne in 321. They were allowed to trade and also acquire property.

In the time of the first crusade, 1096, a law was created in the empire, which was called chamber bondage. Accordingly, the Jews were now the property of the imperial chamber. They had the advantage, however, that they were allowed to help the emperor with financial difficulties and were given pledges in return. The canonical legislation of the Church, which outlawed the Jews, had a much more difficult effect for the Jews.

The thirteenth century was a dark time for the Jews in Germany. Pope Innocent IV blamed the Jews in 1247

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at the death of Christ, but under Innocent III. the wearing of the yellow stain on the clothing of the Jews had already been prescribed for identification. In addition, the wearing of a pointed hat, which should symbolize a horn of the devil, was particularly evident. The living together of Jews and Christians was also prohibited. Gradually, the ghettos emerged as separate residential areas for Jews.

In the further period, the rights of the Jews, above all from the trade, agriculture and subsequently also from commercial law, were discontinued. That left them with only junk and money.

In the years 1348 to 1351, at the time of the large, widespread plague epidemics, there were large-scale riots in the entire Reich. So over three years, according to Jewish sources, three hundred and fifty Jewish communities were completely destroyed. At that time, many Jews continued to flee to Poland, where they were received. By now they had completely adapted to the European and especially the German way of life. Rabbi Gerschon had already encouraged the Jews to monogamy in Metz between 960 and 1040, after they had previously lived in polygamy. A long-standing tradition from the former desert existence.

The period of great persecution and the flight to the east of Europe had once again hit hard on Judaism. At that time the Kabbalistic book Zohar was written. Mysticism and Kabbalah found good topsoil and Central European Judaism disappeared into a shadowy existence.

The Book of Zohar, the Hebrew word means 'shine', is considered to be the main work of Kabbalah and combines Jewish knowledge of God with the secret knowledge of the initiated scribes.

It is believed that Moses de Leon, who died in 1305, was the author of the book created in Spain, although Simon Bar Jochai was named as the author from 130 to 170 before him.

In Kabbalah there is also the book Jezirah, the work of numbers and letter magic. Translated, it means 'the book of creation'. In ancient Hebrew it also has the meaning of tradition, passing on knowledge to successors. The Hebrew script consists of symbols, where each letter has a name, it can also be replaced by numbers. These letters are an expression of the material. The numbers are intended to represent the division of the spiritual powers of the cosmos.

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figurative. If the letters of a word are replaced by numbers, then the supernatural meaning comes to light. The sum of the digits as a mathematical formula should show the connections and roots of the origin.

The first letter Aleph is one. With it the beginning of being, the origin of creation. The last letter Tau of the alphabet stands for the number 400 and has the meaning of the end of the world. The numbers one, two, three and four or vice versa, four, three, two, one, add up to ten. This contains the one again, which means the last completion of the world.

The Hebrew name for God is YHWH, in numbers: ten, five, six, five, results in 26. In the script, which is only made up of fellow sounds, it is not possible to pronounce the name of God in Hebrew. This inexpressibility led to the misconception of recognizing the name of God as a forbidden word. So God is replaced by many names, such as Lord, Almighty and others. Replacing the letters with numbers gives J, which is ten, six, four the sum of 20. H with five and ten fifteen, W with six, ten and six 22 and again H with five and ten 15, makes 72 in total This gives 72 names for God.

The later finding out of word meanings through thought-in self sounds, however, allowed a wealth of meanings, which above all did not allow perfectly correct translations. This means that words with different meanings can easily emerge from co-words, depending on the empathy of the translator. The Old Testament also suffers from this.

A second part of the Kabbalah is the book Bahir. It deals with the fullness of creation and also calls the world tree. Surprisingly, this brings back borrowed knowledge about the world tree of the northern peoples. The magic of letters contained in the Kabbalah is nothing more than a redirected version from the old rune magic. It is by no means a coincidence that the Visigoth empire, which was destroyed in Spain around 700 to 800, had a great Germanic legacy, which enabled the Jewish scribes to write enough of their literature in this country.

In the aforementioned book Sepher Jezirah the Book of Creation, there is a section called "The Book of the Mothers". Here, too, you can immediately find the borrowing from old Northern myths. The three holy mothers were known thousands of years before, especially among the Rheingermanen. How to load

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Already white, women held a high position among the northern peoples, in contrast to women among the Semitic tribes. Understandably, the urge for gender equality was to be found everywhere among multiracial groups, but not among the purely Germanic peoples.

While the Central European Jews tried to behave inconspicuously to avoid further persecution, riots broke out in other countries. In the years 1181 to 1394 the Jews were expelled four times from countries, three times after a time they were allowed to return. Every expulsion resulted in the confiscation of her entire property. And every return was

associated with corresponding payments to the king. In 1394, over a hundred thousand Jews finally left France.

In England, like for some time in Germany, they were the property of the Chamber. Around 1290 they were also driven out from there.

It all happened at the time when Judaism was still on top in Spain. The recent struggle of the Castilian kings to drive the Moors out of Spain was in the true sense also a crusade of Spanish Christianity at the instigation of the Church.

The Jews living in the Castilian part belonged to the upper middle class. As such, they were used for monetary transactions. The kings used the Jews to collect money for the state treasury, causing them to hate the nobility and city administrations, and the clergy also went along. So it happened that a pogrom broke out in 1391, killing the entire four thousand headed community in Seville.

As a result, thousands of Jews, asking for baptism, fled to the churches to escape the persecution. So they became 'conversos', i.e. new Christians, but remained secretly true to their faith. These Jews, who were baptized under duress, were called marans because of their peculiarity. As such, they rose again to office and dignity and formed a new class, which again hatred because of the remaining isolation.

The name Maranen, Spanish marranos, translates to 'Saukerle' and remained this caste as the name of the curse. In 1480, the Church built an Inquisition Tribunal and the persecution of the baptized began. The Grand Inquisitor Torquemada left under protection

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of the strictly Catholic king Fernando, on behalf of the church and the crown, confiscate the assets of the maranas and burn much of them at the stake.

In the 14th century, Pope Gregory IX ordered all Jewish books to be burned. So 24 carloads of Talmudcripts were publicly burned in Paris.

When in the course of the fighting between the Spaniards and the Moors in the south of the country of Granada in 1492 and the Moors were thrown back across the Strait from Gibraltar to North Africa, the Crown issued a decree to expel all Jews who had remained in the Moorish part. As a result, four hundred thousand Jews had to leave southern Spain immediately.

These displaced people moved in all directions and tried to get new ground under their feet. Many reached Italian port cities, where trade flourished, others again to France, then to the Netherlands, where they mainly stayed in Amsterdam. They immediately switched to trading in their new homes. When, after the great time of Charles V, things went downhill with Spain, the Jews were blamed for the economy, which had weakened in the country. So the hatred of the Jews continued.

The following centuries in Europe, especially in Central Europe, continued to show a very eventful event.

The Dominican priest Pfefferkorn preached violently against the Jews, the humanist Reuchlin defended them. Then came the time of the Reformation. At that point the Talmud was printed.

In the meantime, a large community of Spanish and Portuguese Jews developed in Amsterdam. Likewise, one with a predominantly Jewish alchemist district was created in Prague. And in Poland, many Jewish settlements became new centers of Jewish life.

In the sixteenth century the mystic Isaak Luria made a lot of talk and under the era of Pope Leo X, David Reubeni, regarded by many Jews as a dubious wanderer, preached the message of the lost ten tribes of the people. He was supported by his pupil Salomo Molcho, a marane from Lisbon.

Many hundreds of years later, in 1656, Manasseh Ben Israel went to London to have the Jews return to Oliver Cromwell. The strictly bible-believing Puritans with their great Messiah hope saw this as a godly gesture that

To include "people of God" in his "chosenness". This was the beginning of a special role in the relationship between the British and the Jews, which, with a growing emotional world, eventually led to the assumption that the British were the 13th tribe of Israel. Earlier legends from the Gaelic region, especially those about St. Patrick, supported this assumption. From Ireland, reference was made to Princess Tea Tephi, a daughter of the last Jewish king Zedekias, who came to Ireland after a long stroll with Brug, that was Baruch, and then became the wife of the Irish king Eochaidh Heremons. The Irish thus took over David's legacy and in the subsequent sequence the right of tradition of the throne of David finally came to London via Scotland and has remained under this name at the British royal court to this day. And in 1906 the then French Foreign Minister Emile Fleurens wrote in his

book 'La France conquise': "... London is the residence of the kings of Israel."

However, in deviation to the 13th tribe of Israel, the author Köster declared that the Khazars were the 13th tribe. However, this reference is completely erroneous. In Jewish secret societies, this missing tribe is called the Ephraim tribe: a correct, but generally unknown, correction.

The word Ephraim is Hebrew. Ephraim was a second son of Joseph - see Moses 1, 48. The tribe was named after him. The secret society notices point to the recovery in North America. As evidence, the 13 stars on the first federal flag of the North American flag are named, which symbolize the presence of the 13th tribe as pentagram stars. Nevertheless, the information is not sufficient for confirmation.

And back to the ongoing story: While the Thirty Years' War ended in Germany, new pogroms of the worst kind began suddenly in Poland. Under the Hetman Chmielnicki, the Cossacks came from the east and massacred over seven hundred thousand Jews from 1648 to 1658.

After the Cossack storm, new, small communities then formed. These then developed a special subtlety of the Talmud reading, because of their misbelief. They used a method of dialectics that ultimately led to self-

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This was the purpose and centuries later became the basis for the training of Marxist-Communist propaganda.

At the beginning of the 18th century, Hasidism emerged in Poland. The Jew Israel from Miedzybysz formed a new faith of Judaism based on the old Hasidim, which put prayer in the foreground and called for joyful service to Yahweh. He expanded the renewal movement with a mystery document, accompanied by a spiritual life practice. Martin Buber describes Hasidism in his historical studies as an incomparable attempt to save the sacramental life of people from the ruin of the usual. The Hasid lives from the power of his believing enthusiasm, it is Hitlahawut, the burning in the faith.

Previously, in the 16th century, Joseph Karo created the Schulchan Aruch collection from the halachic works of many centuries, in German: 'set table', a complete collection of laws for Jewish life that was placed next to the Talmud.

The Schulchan Aruch contains the same form of life law as the Book of Kahal for the communities. The content is tailored to the peculiarities of Jewish life and contains parts that seem incomprehensible to non-Jews and are likely to cause annoyance. Here, too, the same line of designations continues as it already appears in the Talmud, such as in Baba Metzia, fol. 114, column 2: "You Israelites are called human beings, while the peoples of the world do not deserve the name human, but that of animals . "

Papus, a special expert on Kabbalah, also explains the Kabbalistic meaning of the Hebrew letters and, at the same time, the hidden occult secrets of the Old Testament. Studies in this regard were interrupted after the Inquisition; existing documents are locked in Rome. And it is futile - so Papus believes - to continue looking for the key that unlocks esotericism.

In any case, it is worth noting a Jewish commentary on Rabbi Rashi's Pentateuch, around the year 1000, in which it is said that after a successful world conquest, the peoples will one day describe Israel as a people of robbers. So a thousand years ago, the world conquest plan in the Pentateuch was already revived. The Jewish religious ideas see in their Torah role a wandering around the world.

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magical war and revolution core that visibly embodies the Yahweh people . In the fourth book of Moses, chapter 21, verse 14 as the self-designation of the Pentateuch, the 'Sepher Milchamot Jahveh' in German the 'Book of the Wars of Yahweh', it is clearly understandable that Jahweh only through war the other gods, the Elohim acherim, overwhelming foreign peoples and beliefs and subjugating the world according to his laws.

With such presumptuous arrogance, the intolerant priestly caste spoiled the healthy character of a mixed-race community that had merged into a people of faith.

This would initially record the earlier historical course of Judaism since the emergence of the two small states of Israel and Judea. "

XV.
TO BE OR NOT TO BE

"Man paints
himself in his
gods."

Friedrich Schiller

At the time of the outbreak of the French Revolution, the Jewish communities in Europe began after a long, persisting on the defensive rest to rain again. In 1791, equal rights for Jews were legally guaranteed, after Emperor Joseph II had preceded Austria with a tolerance edict in 1781.

Abbe Gregoire, followed by Mirabeau and others, stood up for the Jews and demanded reparation for the persecution they had suffered. According to the motto of the revolution: freedom, equality, fraternity. One does not go wrong in knowing that the first successes of Freemasonry were the inspiration for this. After all, the Girondists were the mentally active forerunners of the Jacobins.

After the first intoxication of the Jacobin storms, the question of emancipation was raised in 1806 at the Jewish Notable Assembly convened by Napoleon. The emperor had the Great Sanhedrin reorganized with the historical name from the time of Judea as the responsible authority. This seems understandable because Napoleon wore the Masonic apron. This made him an employee for the 'Temple of Solomon'.

The development in Russia was different. In 1804, a separate restricted area was created there, which was assigned to the Jews as a place of residence. The Jewish schools in this restricted area were under state control. But soon pogroms broke out again. Between the years 1825 and 1855, Tsar Nicholas I further restricted the restricted district boundaries. He surrendered the Jews to compulsory military service and forced the fit to work for twenty-five years. If they were baptized, they could be promoted.

After the death of Nicholas I there was a temporary relief. But soon after, it worsened again

the situation of the Jews through new measures by Tsar Alexander III. and the subsequent Nicholas II

Finally, bloody pogroms took place again in 1881.

In the German states, however, Austria's example worked in favor of the Jews, albeit with a long delay. In 1869 the North German Confederation lifted all restrictions on religious beliefs. Nevertheless, the Jews were not entirely satisfied and only after the First World War did they see their equality fulfilled. However, there were still districts in some larger cities that the Jews had chosen themselves, which were mainly inhabited by them and kept ghetto-like in character. For example, the second district of Vienna, Leopoldstadt, in Berlin the so-called Scheunenviertel. This district of Berlin also became a refuge for Polish and Russian Jews who immigrated during the war and the subsequent revolutionary period. When immigration got out of hand in Berlin, the German police raided illegal immigrants. In 1921, separate concentration camps were built in Stargard and Cottbus, which were filled with Jews. This happened in the democratic Weimar Republic, but is largely unknown today.

Back then, the Scheunenviertel offered a strange mixture of Jewish culture and crime. There was even a theater built by the Eastern Jews with their own plays. Many shops in this district even had Hebrew inscriptions and Yiddish was spoken more than German. The Yiddish dialect developed into a kind of Rotwelsch, composed of parts of the Hebrew language and Upper Franconian in Germany. There were also parts from Mongolian Karaim, a Khazar dialect. It was mainly the Eastern Jews from Galicia who spread the Rotwelsch. This East Jewish colloquial language also created literature in the same language. It is partially understandable with many expressions, as can be seen, for example, from the beginning of a Yiddish folk song: "Ynter die griene Beimelach - sizzen the Mojschelach, Schlojmelach, eugen like glowing Keulalach ..." (eyes like glowing coals).

Yiddish songs were already in circulation in the 18th century, including a kind of mini song. The music poet Sholem Secunda became popular with his Yiddish song "Bei mir bisstu scheyn".

The close allusion to German also results from the slight change from 'German' to 'Daitsch'.

So while the immigrant Eastern Jews in Berlin under the

Social Democratic majority rule were mostly spent in concentration camps, Vienna was more generous. Immigrants immersed themselves in the Leopoldstadt district of Vienna, where most of Vienna's Jews had always lived. The Viennese jargon called the flocks from the east, mainly from Galicia, 'grappling billy Jews' because they loaded with their bulbs, which meant the things carried in sacks.

Economically, these refugees recovered very quickly and shortly they were already going to their own shops and later often to the factories.

Politically, the Jews of modern times mostly joined the Marxist movements, especially since Karl Marx-Mardochai was one of them. The national currents of Europe did not allow anything in common with materialistic Judaism, largely on the left. In addition, Judaism had its own nationalism. The harp of David sounded more familiar to them than the Hohenfriedberger or Radetzky march.

The extent to which the Jewish question interfered in everyday life in the immediate post-war period of the First World War can be seen from the 'Stenographic minutes of the 3rd session of the Constituent National Assembly for German Austria' from Wednesday, March 12, 1919, which was excerpted from a speech by the Christian Social MP Kunschak you can see:

"... The student demonstrations and student brawls here, in my opinion, were judged in a way that is not justified; they were treated as an event in and of themselves, and they are not. The student riots are only the acute expression of the serious illness, in which is our public order and our public life in general. They are to be compared with the effects that arise when a boil of pus breaks open, and this boil on the body of our folk life as of our state life consists in the fact that since the beginning of the war to this day there is still a certain type of refugee of that time - it is the Eastern Jews - in Vienna and there is apparently nothing to get out of Vienna. It is very significant that the refugees of other nations had the need by themselves the moment they find a way, however narrow, back in her homeland has commanded this path to be taken and carefree

to return to the conditions they expect in their home country. We also had many Aryan refugees in our midst from the eastern countries of the former monarchy, from Galicia and Bukovina. With the exception of a very few people, they have long since migrated out of Vienna again, people who had nothing to count on at home but a burnt-out place that shows

them: here, on the one hand, your home was, here, on the other hand, your happiness was resting. They went home in spite of everything that awaits them at home, because they wanted to continue to live on the spot and continue the struggle for life on the spot, wherever their cradle was. In all these refugees lay what honors and ennobles every person: real, true love of home that can not only tolerate but also fight, that sees a high, noble ideal in the home, from which they do not want to separate, in no need and also in no danger. Only the Eastern Jews, who not only alone, but together with their entire nation, have the feeling of complete lack of love for their homeland, because they do not know the term homeland, have stayed here. The home of the Jew is the ground where his oats grow, and only as long as oats can be brought in; the moment oats cease to exist, they lose their value and meaning. And because, in particular, a sick organism, a socially and economically ill organism for people with a broad moral and even more conscience, provides the most extensive breeding ground for speculative and enrichment intentions, for the quenching of the drive for greed, and since these conditions exist with us, they remain Eastern Jews with us. As long as there is still a green spot, they cannot be taken away. The locust does not let go of the land that it has attacked until it has eaten it bald.

Our people see that, our people feel that. As long as the Jews had the right to demand us hospitality because they were displaced people, so long did the Aryan peoples and Aryan Vienna have forgotten beyond this hospitality right the dangers and difficulties that the presence of the Eastern Jews for their own Life means. Now, however, this fact, this determining fact of the right of hospitality has ceased to exist, and we no longer want to and can no longer see the Aryan components of our people and explain why, for what legal or humanitarian title they should continue to grant hospitality to the Eastern Jews. It best

Now there are all reasons for demanding that the Eastern Jews be finally removed, and if they do not want to leave voluntarily, our people expect their government, and in particular the State Office of the Interior, to do their duty and to protect the native people let the suffering of the native people end, even at the risk of inflicting suffering on one or other part of the Eastern Jews.

And now, without distinction of the party, not only without distinction, whether Christian-Social or German-national, our people are calling for broad masses of workers, who are otherwise thoroughly Social Democratic, that Vienna should finally be freed from the plague of the Eastern Jews, that have become a real city plague. And workers in particular are calling for it because they are the first to suffer the most from the housing shortage. If you had money, you could not only find shelter in the republic, even in the monarchy. Those who do not have money - and that is the vast majority of workers - are left defenseless and defenseless against all the terrible phenomena of the housing shortage.

And now the Secretary of State of the Interior, and may the other factors in question, think into the feeling of a worker - even if not directly affected - who has to watch how hundreds of his fellow citizens and classmates are accommodated in miserable wagons must, as has been the case many times and for a long time, while he sees that people from outside the country are unabashedly spreading out in Vienna's apartments. Imagine the feeling of a worker who suffers from everything in need with his own, need for food, with necessities and who has to see that in the time of this terrible need a usury spreads, which is unthinkable not thought can that riots of pleasure and cleaning addiction spread as they can not be constructed more challenging; and if he has to say to himself, the bearers of these apparitions are not exclusive, but for the most part directly or as the moral authors, the Eastern Jews. Think yourself into the feeling of such workers.

And finally, also think into the feeling of students who, one may now judge war as one likes, and judge one's duty in war as one likes, who are now supported by the feeling that they are defensive of their homeland and their nation, the peculiarity of their

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res people, the freedom and independence of their people, who have performed hard military service, have faced all difficulties outside at the front, mourned left and right friends and relatives, who have left their lives outside or who have become crippled, and who are now returning home and seeing all the places at the universities and middle schools occupied by the Jews who immigrated from Galicia, who here, under all sorts of cunning pretenses, possibly also by being designated as rabbinic candidates, have evaded military duty, not just all places here occupy the schools, but also take away from the students every opportunity to start their own

business after completing their studies. Because we not only got Jewish students in large and heavy quantities, but we also got Jewish intellectuals who spread out here. While the Aryan lawyer fulfilled his duty in the service of the fatherland, he opened his office here and there and settled in Vienna and in the province. We are also flooded with a myriad of Jewish doctors who sit down everywhere. And if one said mockingly in the past: Where san's clan house, san's clan Zimma, where did Boehm look out, san's sixteen inside, this applies even more to the Jews now. Wherever a Jew sits down, the whole mixing epoch is behind him in a very short time.

So we have a judging of the whole state of free intellectual trade. But even in the civil service, Judaism is pushing itself outrageously, and especially since the republic believes that in the name of democracy and civic freedom it has to bow three times to every Jew so that he does not complain about resettlement, which is also found in all state offices as in all public offices unhindered entry. It is no secret that while various authorities have blocked officials from admitting them, the Jews understand it very well, in any form, even if only as contract officials, to pave the way to public office . Now think yourself into the mood of these students who have to say to themselves: is that thanks to the fatherland? And think further into the mood of the people who not only see the damage, but also still see themselves mocked and ridiculed: When the East Galician Jewess, with the blood money that the man sucked out of our people's misery

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dressed up like a ridiculous palm donkey, strolled through the streets when the Eastern Galician Jew, who had lived on usury and fraud all week long, also on Sunday, with his thundered calf, polluted the atmosphere of the Viennese Heuriger in his presumptuous, showy manner, and when the students in particular see how they are ridiculed and laughed at at the university by professors and students, then, dearest, do not say that the student demonstrations are an outgrowth of backwardness, a deterioration of certain academic circles, a decline in barbarism and the old dark times back, but then you understand: this is the elementary outburst of an oppressed people's soul, which is helpless in the face of this situation.

Ladies and Gentlemen! If Mr Stricker said that he knows no difference between East and West Jews, he declares solidarity with both of them, I have no right with him about it. It is not

my job to attribute a better and higher culture, better and higher manners to Western Jews, and to risk the contradiction of Mr. Stricker. If he thinks they're a pack, I really have no objection. What I have to defend myself against is that he spoke here with such moral pathos that he solicited compassion and reasons for apology for his compatriots and comrades-in-arms, with the indication that the Jews are not actually to blame for being like this as they are. I have to contradict him. He believed that it was true that the Jews were very fond of usury, but that was because the popes issued strict ordinances prohibiting Christians from taking interest, and the popes even issued ordinances that stolen goods should be returned have to be. The poor Jews did not have such popes and therefore they believe that they are allowed to proliferate and steal and have become so bad as a result. I would like to support Mr. Stricker's theological knowledge a little. I am also not very firm in this science with God. However, I would like to take the liberty of drawing the attention of Mr. Stricker to the fact that stealing has not been prohibited to the Christians by papal decrees. Stealing has been forbidden to all mankind on the day on which the Lord God gave the seventh commandment 'You shall not steal' through Moses.

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And the tendency of the Jews to this characteristic, which was also hated by Mr. Stricker, dates not only from the decrees of the Catholic Popes mentioned, but it was on this slope that Moses was surprised when he descended from the mountain and saw his own after returning from Egypt Jews performed the dance around the golden calf. So it is an old custom and we and the Popes are truly innocent of this degeneracy of Jewish morality.

What now, ladies and gentlemen - I repeat - is expressed here in these student riots, is the outbreak of long-held resentment, the outbreak of the passion of a people who feel abandoned by their leaders and their government. That this breaks out first among the students can be explained by the fact that the students are just young people, and in young people the enthusiasm very often determines the resolutions more than calm, cool reasoning.

House and Secretary of State of the Interior! What you have experienced from the students and what we regret so infinitely, you can experience on a large scale with the

participation of thousands of social democratic workers as a popular uprising in the word's fullest meaning.

MP Witternigg: But you took the millions from the Rothschild!

You can impress in Salzburg with such Lozelachs, MP Witternigg, but you can save them in the National Assembly.

Gentlemen! We do not wish such appearances, we condemn such appearances, we also condemn the fact that the German students were carried away by such riots and I would like to urge the German students from this point that they do not repeat such things. But of course this is not one-sided for the students, but also for the government, which has to take precautions to remedy the causes; then the effect remains completely by itself.

And what are the means to take action? The State Office of the Interior is to identify the Eastern Jews who do not want to leave voluntarily. Now the State Office of the Interior points out that it is not happening on either side, but that there are so many difficulties to be overcome. They are in our relationship with Poland, with which we are in a halfway

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want to establish a friendly relationship, and the Poles have no desire to get their countrymen back. I can really empathize with the Poles; but because the Poles have no desire to get their countrymen back, we cannot be condemned to enduring the pleasant company of their countrymen! There will certainly be difficulties, but I cannot believe them to such an extent as an excuse for the backwardness in the field of expelling the Eastern Jews.

But item, let's assume that these difficulties really exist; then there is another means that has already been tried out, strangely enough not against the Jews, but that was the register of sins of the old monarchy. The old monarchy had two methods for refugees: one method was to set up concentration camps, the second method was to assign and allow full freedom of movement in certain places. The former method was used against all Aryan refugees from the old monarchy. The Ruthenian peasants were locked up in refugee camps, in concentration camps, and not always treated well there. The Italian refugees have also been locked up in refugee camps, as have the Romanian refugees. Wherever refugees of Aryan origin came, whether they were farmers or workers or citizens, they were relentlessly put in the concentration camps and treated, maintained and fed like cattle. The Jews were released. The reason for this is that the Jews are at a higher

cultural level than these backward Aryan poor devils will soon know how to move among the rest of the population. It was a vice, a mistake of the old monarchy.

But we could also fall back on this, we can give the Jews the choice of either emigrating voluntarily or being put into the concentration camps. If our state has no means of expelling the Jews, there is no objection under international law and even after the Saint Germain peace treaty and there is no fear that the Jews will be put into concentration camps; there is no objection to this, from any point of view, and we therefore demand that if the Jews cannot be expelled as far as they cannot be expelled and if they do not leave voluntarily, they will be interned in such concentration camps immediately. When I

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When I spoke this thought, a gentleman said to me: Who will pay what it costs? Who will pay that? I am convinced that if our people know that these elements will no longer overgrow them, they will gladly give their consent that the costs of maintaining the Jews in the concentration camps will be raised from state funds, possibly by collecting their own poll tax. For the rest, I think there would be another means too. We have a joint liquidation and that could very well be at the expense of the joint liquidation.

The new Republic of Poland also has claims to the common state and we will temporarily escort its claims for the catering of its annoying citizens to the concentration camps.

High house! Deputy Stricker also dealt with the question in greater detail and made the Jews and their position as people the subject of his remarks. I thank him for describing the Jews as a unitary fourteen million people. I would like to thank him in particular for answering the Chancellor's statement that it is still disputed whether the Jews are a people, that there cannot be a dispute over this, which had long since been decided by the peace treaty and the peace conference that the Jews are one people. I thank him for this and, as an expression of my thanks, explain to him that I fully agree with his point of view. I agree with him that the Chancellor is quite wrong; the question of whether the Jews are a unified people is not in dispute, the question is completely resolved. I only draw other conclusions from this fact than the Honorable Stricker, particularly in connection with the fact that he has determined that this fourteen million people has now gained

state sovereignty by having Palestine as its home country. And I only note that every Austrian outside the border of his country, wherever he goes in the world, is treated as a foreigner, and of course it is the same for every Czecho-Slovak who comes to us; he is a foreigner and Mr Müller-Guttenbrunn depicted very clearly how our state offices take this view towards the Aryan German students, that they are careful not to treat him as a German here, but because he is Czecho-Slovak State

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is a citizen, as a foreigner, as a Czecho-Slovak. And now I mean: what is a principle in the whole world must also be a principle for the Jews.

The Germans are more than 14 million strong, and yet outside of Germany and Austria they are treated as foreigners in all countries and are subject to the laws of the state in which they are located as foreigners. But Mr. Stricker now thinks that the condition can be maintained that the Jews are given their own sovereignty, that they are recognized as their own closed people's whole, and that they are also given the right to their sovereignty and sovereignty over the people, in any foreign country To be states and where they are not yet to be. No! If the Jews are a separate people and the Jews have their own state sovereignty, then they are foreigners here and are only entitled to the rights guaranteed by minority protection in the peace treaty and absolutely no other rights. We therefore demand that a law be passed in the Austrian National Assembly that regulates the legal relationships of Jews as foreign minority people in Austria. I wanted to have this done here. "

The deputy Kunschak then continued his remarks on the council economy, after he had previously received approval from the parties represented in parliament about the Jewish problem.

After the end of the Second World War, he again became a member of the Austrian People's Party, which emerged from the Christian Social Party, and was given a memorial plaque after his death at his home in the 17th district of Vienna.

When the post-war democracies in Germany and Austria finally failed - as a result of the too severe peace treaty restrictions after the First World War - the voters of these countries were faced with the choice of living in a communist

or Nazi-ruled state. This was true for the German Reich in 1933, while Austria was under an Austro-fascist dictatorship in which all other parties were prohibited and persecuted. In 1938 Austria became ungovernable and the connection to the Reich was a natural consequence of the development.

This made the Jewish problem in Central Europe hot again.

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The Nazis did not forgive the Jews for their leading role in the Marxists. They recalled that the Munich council government under Kurt Eisner, in which hostage murders took place, consisted only of Jews with one exception, referring to the inflammatory agitator Rosa Luxemburg and others. Then there was the fact that the Jews abroad, predominantly in the Anglican area, declared war on Germany in 1936 when the German racial laws came into force. At that time, English, Norwegian and other foreign newspapers brought pictures with trucks that drove blackboards through the streets of cities and made this declaration of war known. Finally, the protocols of the Wise Men of Zion aimed at world domination also played a role, which are officially denied by the Jews, but of which Chief Rabbi Abraham Gurewitz said: "They are as real as the leaves on the trees."

After the First World War, the Jewish literary critic Karl Kraus, who also published the intellectual magazine "DIE FACKEL" at the time, presented an almost suicidal challenge to the Jews. He was generally known as Fackel-Kraus in Vienna, where his booklets also appeared. Without considering the prevailing climate at the time, he reprinted a stage play in which, on excerpt from page 116, he let two actors speak with the names Naschkatz and Freßsack:

Sweet tooth:

"You are also glad that everything is done. We have compensated for your losses. On our advice you went fresh into the field, gave your blood, we took your money. In order to win, you had to dare, now there is still a mite to contribute. If you are defeated, we will win. The blood has sunk, the flesh has risen. "

"We say it in your ear, you should thank us:
the fact that you are here makes the banks
feel better. Through the bank they were able
to increase capital,
the merger with the slaughterhouse cannot be
prevented. You can still be lucky to lie so calm,
when the thousands fly with the balls at the
same time. But you are compensated:
everyone a hero!
You swim in blood, and we only swim in money. "

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Feeding bag:

"You will live on in the annals! Death is
free, but you have to pay for it. We didn't
start the war.
We just wanted him, but you left! Nobody
will sing of our merits,
your ears must be ringing! Your
grandchildren will say more about
you.
So ours shouldn't complain about us. "

Naschkatz and Freßsack then take turns telling how their
sons were 'indispensable' or relieved or got into a law firm
without exception, while the Christians bled to death on the
battlefields for the Jewish purposes in the war started by the
Jews, but the Jews bled with business over business were busy.
Naschkatz concludes these discussions: ...

"Everyone his. The hero's grave. We are
the hyenas. We have the scrape!"

The chorus of hyenas then sings tango:

"So be it! So be it! But only quiet, only quiet!
The battle was hot and because of your
sweat and our hard work the price
rose. God knows, God knows ... "

The "torch" had a large circulation and thousands read it.
What was Kraus thinking when he printed it on anti-
Semitism? - Was it masochism? - What motivations guided
him? - Didn't he have to face resistance from Jewish circles? -
The fact is that the anti-Jewish forces received new and live
ammunition.

For historical investigations into the study of modern anti-Semitism, the publication of the stage play by Karl Kraus in his magazine "DIE FACKEL" is a prime example of how a Jewish self-portrayal of parts of a people did immense damage to all of Judaism.

After the National Socialist takeover in 1933, many Jews left the German Reich, while before

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learn the poorer stayed behind. In the larger cities, Jewish businesses were looted by the mob. It was the same mob that then plundered the shops and apartments of the National Socialists in 1945, especially in the eastern parts of Austria.

The situation of German Jewry deteriorated further due to the declaration of war by Jews abroad on Germany. The compulsory requirement to wear a palm-sized yellow star on the left breast of clothing, as in the Middle Ages, discriminated against the religious community with all the disadvantages associated with it.

A Jewish National Socialist movement founded by a Doctor Stern lost the bottom of its existence. Despite these many coercive measures and restrictions, many Jews still felt close to the empire that had become a real home for them and their predecessors. In some cases, business life had not completely stopped and in 1937, five years after the existing National Socialist rule, there were Jewish banking houses, such as Mendelsohn, Dreyfuss and others, who also signed the prospectuses for the Reich bonds at that time.

There was also the Jewish 'Black Flag' by Paul Yogi Mayer, who wrote after the National Socialist seizure of power: "We young Jewish Germans are inextricably linked to the German nation. We are also moved by the need to take a step towards inner renewal."

Knowing that the increasing agitation against the German Reich would further worsen the situation of the Jews who stayed behind, German Jews defended themselves with the following statement: "To the Embassy of the USA, Berlin - We got knowledge of the propaganda contained in your Land from the alleged atrocities against the Jews in Germany. We consider it our duty not only to take a stand on these matters in the interests of the Fatherland, but also in the interests of the truth. Abuses and riots have occurred that gloss over We are distant, but such excesses are unavoidable in any transformation. We attach importance to the fact that the authorities have acted vigorously against riots in all cases that have come to our attention, wherever there was a possibility

of intervention. The riots were in all cases irresponsible
Elements that are in the

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Kept hidden. We know that the government and all of the leading authorities strongly disapprove of the acts of violence that have taken place. It is also our discretion to move away from the irresponsible agitation that Jewish intellectuals abroad are undertaking against Germany. These men, who for the most part never recognized themselves as Germans, who at the critical moment left their fellow believers in their own country, for which they claimed to be champions, to flee abroad, have forfeited the right to have a say in German-Jewish affairs. Their arrows, shot from a safe hiding place, may harm Germany and the German Jews, but they do not serve to honor the shooters themselves. Her reports are bursting with exaggeration.

We would be very grateful to the United States Embassy if it immediately sent this our letter, which we hand over to the Embassy fully responsible for what we are saying, to America. The signed federal government is ready to assume the costs. Since we know that a large-scale propaganda against Germany is to take place on Monday under the above-mentioned topic, we would appreciate it if the letter were known to the American public as early as Monday.

Reichsbund of Jewish Front Fighters eV "

The Jewish front-line soldiers of the First World War of the Hanover local group in the Lower Saxony regional association of the Reichsbund of Jewish front-line soldiers declared: "We German Jews have been inextricably linked through generations to the German people, the German homeland and German honor and will continue to be in love and loyalty to the German homeland in the future Do everything we can to serve Germany. We do not want any foreign interference in this. We fight the unprecedented agitation against our German homeland like every German with all means at our disposal. "

Rabbi Dr. Leo Baeck, as chairman of the German Rabbi Association, said in a statement to the Berlin correspondent of the French newspaper "Intransigeant": "The national German revolution that we are going through has two interrelated directions: the struggle to overcome Bolshevism and the renewal of Germany. How does Judaism compare with these two? - Bolshevism is the most violent and bitter enemy, especially in its ungodly movement

of Judaism; the extermination of Judaism is his program. A Jew who converts to Bolshevism is an apostate. The renewal of Germany is an ideal and a longing within the German Jews. With no country in Europe, Jews have grown together so deeply and vividly in centuries of history as with Germany. No language in Europe means as much to them as German. "

After the Second World War, Rabbi Baeck appeared against Germany as a moral judge. However, his explanation already shows the division within European Jewry. Baeck warned of Bolshevism and called those who leaned towards it as apostates. On the other hand, the heads of Marxism, beginning with Marx-Mardochai, as well as the Russian Bolsheviks, with only a few exceptions, including Lenin-Ulyanov, were mostly Jews, especially Khazar Jews.

Then there was a message from the Reichsbund of Jewish front fighters from the chairman, Captain Löwenstein, in which he summoned the Jewish front-line soldiers of the opponents in World War I to raise their voices as honorable soldiers against the undisputable and insulting treatment of Germany.

Captain Löwenstein later came to the Theresienstadt concentration camp after the war days had warmed up. In 1956 he was in a clinic in Freiburg and was going to be operated on. When asked if he could not get a good surgeon from a Swiss hospital, he said: "... the doctors think the operation is not easy. If things go wrong, at least I want to die in Germany."

This confession, which goes to the heart, can be traced back to another example: When the loudspeakers broadcast the cheers of the masses everywhere during the connection of Austria to the Reich, a Jew was standing among friends on a tennis court of the Austrian Touring Club in Vienna. Tears flowed from his eyes and he said "... and we can't be there!"

Here you can see the whole tragedy of people who became victims of a Mosaic promise, who had already detached themselves from the idea of chosenness, renounced the idea of world domination and had to pay the colliery that their zealous fellow believers had left behind.

Even before the outbreak of World War II, at the behest of the Reich Security Main Office of the SS, RSHS, were in the room

created training training centers in Frankfurt to enable vocationally trained Jews, especially for skilled trades, to build their own state. After the defeat of France, the Madagascar plan was envisaged, which provided for the establishment of an independent Jewish state on this large island. This planning started from the Zionist Max Nordau. Theodor Herzl was also not opposed to this plan. Anders Chaim Weitzmann in London. Weitzmann stiffened in Palestine because this site was not only a historical home, but above all because it showed a political interface between three continents. In the end, the intention failed for two reasons. First, the English refused to allow the emigration ships to be escorted freely. In addition, the French head of state told the Vichy government about this plan, as a Frenchman he should not voluntarily cede an inch of French soil. The German government respected the Marshal's stance. But for England this was a reason to occupy Madagascar in violation of international law on May 5, 1942.

The official declaration of war of world Jewry against Germany on the occasion of the Zionist Congress on September 5, 1933, issued by Chaim Weitzmann, then gave the German Reich government the compelling reason to order the internment of the Jews living in the country as a resale right.

This declaration of war did not meet with the approval of the right-wing Zionists. Ever since the National Socialists took power in Germany, there has been closer cooperation in the economic field, as has already been shown by the measures taken by the Reich Security Main Office. The Zionists already had good relations with the Secret State Police and the security service. Cooperation meetings also took place on March 26, 1933, with Hermann Göring speaking on the German side and Kurt Blumenfeld on the Zionist side. The non-Zionist organizations of international Jewry opposed these efforts.

Nonetheless, on May 15, 1935, the SS newspaper, "The Black Corps", wrote on the first page: "The time should not be too long in which Palestine can resume its sons, who have been lost for over a millennium. Our wishes, combined with state goodwill, accompany them. "

On January 18, 1941, the German embassy in Turkey was sent a document drawn up on January 11, signed by the Zionist underground organization in Palestine, the Irgun Zvai Leumi, which reads, among other things, in part:

"Main features of the proposal of the National Military Organization in Palestine (Irgun Zvai Leumi) regarding the solution of the Jewish question of Europe and the active participation of the NMO in the war on the side of Germany ...

- To solve the Jewish problem in this way and thus the Jewish one The goal of political activity and the longstanding struggle of the Israeli freedom movement of the National Military Organization in Palestine (Irgun Zvai Leumi), the NMO, is the goal of the political activity and the years-long struggle of the NMO, the benevolent attitude of the German Reich government and its authorities to the Zionist activity within Germany and well-known about the Zionist emigration plans, is of the opinion that 1. there can be a community of interests between the concerns of a reorganization of Europe according to the German concept and the true national aspirations of the Jewish people, which are embodied by the NMO,
- 2. Cooperation between New Germany and a renewed, national-national Hebrews would be possible ... "

The document also resulted in the suggestion that Germany should take over the training and arming of the Zionists, combined with the offer to take part in the war against England on the German side. The spokesperson for this offer was Yitshak Yzertinsky, a leading NMO leader whose real name was Ytshak Shamir.

Even before this document was handed over, Shamir handed over an offer of alliance to the German ambassador Otto von Hentig in German in late 1940. This original document was still in the files of the German embassy in Ankara in 1972.

The above information about a cooperation attempt between Zionists and the Germans was published in a PHI information, Coachkarn LTD., London in July 1984 and translated in 1990/1991 in the monthly issues "Germany".

Even before the outbreak of the Second World War, a conference attended by 32 states was held in Evian in July 1938, which dealt with the European refugee problem. Man

founded the Intergovernmental Committee on Political Refugees - IGC -, whose planned measures remained only paper.

During the ten-day session, all participating states, including the USA, Great Britain, Canada, Australia, Sweden, Switzerland and the other European and South American

participants, declared themselves unable to accept refugees. The United States simply wanted to make full use of the quota for Germany and Austria set out in its immigration laws. The British Dominican Republic referred to the motherland guoten and Australia stated bluntly that the country had never known a racial problem and was not considering introducing it. The South Americans only wanted to take in peasants, but only 2% were in Germany and Austria. H. Jews active in agriculture and forestry.

All that was left were empty gestures and declarations of sympathy. Nobody really offered help to the Jews. In July 1988, half a century later, the "Neue Zürcher Zeitung" commented on the review of the Evian conference: "... a shameful chapter of human error ..."

Even after the end of the Second World War, nothing had been learned. Again it was the English who refused to escort Jewish emigrants from Europe.

Two years after the end of the war, in 1947, the "President Warfield" French river steamer, which was ready to be scraped and laboriously mended, had left the Mediterranean port of Sete. He had 4,500 Jews liberated from German concentration camps on board. Shortly afterwards, the steamer renamed "Exodus 1947" was followed by British naval units.

Within sight of the Palestinian coast, but still in international waters, the "Exodus 1947" was rammed by two British naval vehicles. British units boarded the emigrant ship under fire protection, stormed the command bridge with tear gas and forced the ship to turn back. With three dead and 143 wounded Jews on board, the port of Sete was started again. Only 138 Jews left the ship on request, the rest refused to leave and went on a hunger strike that lasted 24 days.

When British Socialist Home Secretary Ernest Bevin found out about it, he was reported to

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attack and he ordered that the Jews be brought back to where they had come from. Namely to the German concentration camps.

So the "Exodus 1947" was ordered to sea again, drove through the Strait of Gibraltar, past the French Atlantic coast into the Baltic Sea to Lübeck. Lübeck was in the British zone of occupation. In the meantime, two empty concentration camps had actually been repaired. In locked railroad cars, the Jews came back behind barbed wire, as was the case with the

Germans during the war. They spent another two years there, guarded by the British.

In the meantime, the "Lübeck case" had shaken the world public. This was also one of the reasons why a majority had finally been found at the United Nations to support the creation of the State of Israel.

Afterwards, understandably, efforts were made to make the "Lübeck case" fall into oblivion again. After all, even in the post-war period, the English stood not only as violent offenders, but also as anti-Semites.

Little is known, however, the fact that after the National Socialist seizure of power, there was continued contact between the German authorities and the Zionists. The main concern was the creation of a Jewish homeland, which the English had long promised through the Balfour Declaration, but never fulfilled. It seemed that both, ideologically related parts, could come together. Jewish circles even felt how far an alliance of world Jewry with Germany could come about instead of America. This would have made Germany's political position in connection with the Jewish money power behind them undisputed.

After some deliberation, the German liaison officers refrained from such possibilities. There was fear of a further weakening of one's own conservation efforts through a new Jewish influence on cultural and popular life. In the ensuing political climate deterioration, many innocent people came under the wheels of events.

The number of Jews killed during the Second World War, including those who died naturally and those who died

Bomb victims in Central Europe and the occupied countries cannot currently be investigated impartially and in more detail.

A symbol number of six million is mentioned by the Jews. This number was made taboo. The results of revisionist historical research may not be used or mentioned in the Federal Republic of Germany or Austria.

It even goes so far that a South German judge brought an anti-Semitism indictment in a lawsuit on the subject, stating that evidence was unnecessary and did not need to be admitted because the figure of six million was simply obvious. For these reasons, this topic must be left out.

Zionist propaganda brought the word 'Holocaust' back to life with great success in order to be able to make appropriate reparation demands. In fact, Holocaust operations on the part of the Jews have already occurred in the Old Testament reports.

The word 'Holocaust' originally comes from Sanskrit. What was meant was the devil Holoca, a being possessed by an evil spirit who had thrown the little prince of light, Prakada, into the fire, but also burned himself as punishment. The burning of the Holoca means nothing other than the annihilation of evil, Satan, Scheitan. In India, a Holoca doll is still symbolically burned.

Persecution of Jews continued after the Second World War. So in the Eastern Bloc countries, especially in Russia. In Red China, too, the Jews who had settled in Shanghai had to leave the city.

Poland has always been one of the, so to speak, classic countries of ever smoldering anti-Judaism. Thus, immediately after the end of World War II, a new local pogrom occurred in Kielce, a small town north of Kraków. This turmoil arose from false indications, but was indicative of the easy excitability with subliminal feelings of an ever-flaring opposition to Jews.

The leading Viennese daily newspaper "DIE PRESSE" reported in its supplement 'Signs of the Times' from 9th / 10th. January 1988 that a nine-year-old boy declared three days after leaving home that he was held captive by Jews at that time. When the boy's father called

Blaszcyk, who went to the police with him, had already had rumors floating around the place. The uproar began on Plantystrasse, where 150 Jews lived. The angry crowd stormed the houses, abused the Jews and even killed 41. In truth, the boy Henryk had stayed with the acquaintance Antoni Pasowski during the three days in question, who then advised him to explain his absence from home with the legend of captivity to Jews. The strange thing was that nine Poles were subsequently sentenced to death and executed by the jurisdiction, but Pasowski remained undiminished. Krystyna Kersten, a rapporteur for the newspaper "TYGODNIK SOLIDARNOSC" went into the process and then asked the question: Was it provocation? ... This example also shows the emotional climate in the Eastern European countries, which leads to tragic effects for Eastern European Judaism. Russian anti-Judaism had a long tradition. After the Bolshevik October Revolution, the dreaded secret police, GPU, later NKVD and

finally KGB, from the beginning to Andropov in recent times, were only led by Jews. This gave the traditional hatred new nourishment. The dungeons were stained with blood up to the ceiling at the time of the GPU and those who disappeared into the cells did not return. The horror stories circulating in the Soviet people made the secret resentment grow to a general hatred of the Jews, despite the fact that many Jews also fell victim to the Bolshevik rule. In the Red Army there was also the fact that the army commissioners were Jews again. This created a constant mistrust between commanders and commissioners. Prime Minister Nikita Khrushchov, who was born in the Ukrainian-Russian border area, told of his youth how he had to earn his meager pocket money as a Shabbesgoy. As a Shabbesgoy, he had to do all the housework for an Orthodox Jewish family on Sabbath Saturday, as it was forbidden for the faithful Jews to work on that day. He later said: "If a Jew is the first to come to a place, he will soon follow a second. If there are two Jews in one place, they want to have a synagogue!" In a cat paw manner, he cheered the Russian anti-Semites.

At this point Khrushchov was already able to speak more freely,

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because the secret Khazar power had been broken before. The reason for this was in 1953. The continuing tensions between the Khazarian lords of the country and the traditionally anti-Jewish population were suddenly broken at this time. Sources not yet known showed that after Stalin's death, who was murdered by henchmen Berija, the Soviet chief of the secret police, by suffocation by means of padding, small local rioting broke out. For the time being, these were immediately nipped in the bud by Berija's power apparatus.

The top military leadership of the Red Army could now easily calculate that Beria would once again undertake a new army cleanup, which would exceed the liquidation of the top command posts under Marshal Tuchachevsky in June 1937 to an even greater extent. Beria knew only one man whom he obeyed: that was the Khazar Kagan - Kagan is Khazarian and means Khan - called Kaganowitsch. Kaganowitsch had always had the political threads in the background and with his clan outlasted all changes in Soviet rule. And the capable Marshal Zhukov, 'Hero of the Soviet Union', knew that very well. Above all because his anti-Jewish attitude meant that he was

primarily at risk personally. He had already made himself unpopular with the Khazarian Soviet power when he quickly had Jewish deserters shot during the war and did not take care of the Jewish commissioners in the army.

Now something unusual happened because it was put in the background by general historiography. The Marshal ordered two armored divisions to be moved from the Ural region around Moscow as part of their usual summer maneuvers. There were two divisions, whose commanders were friends with Zhukov and loyal to him.

When the two divisions were introduced shortly thereafter, they were immediately ready for use. Apart from Zhukov himself, only the commanding friends who had been friends had been verbally informed of what was involved. There were no written orders and all instructions were given orally. There was nothing striking.

Then everything happened in a flash like in a movie. The units were launched and rolled into the city center with an armored personnel carrier at the head, in which one of the divisional commanders, who had been placed in confidence, was deployed and moved around on command

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Headquarters Berijas from the lead tank. Then troops, already given clear instructions, entered the building. They disarmed the completely surprised bodyguard, the opritschniki and stifled countermeasures in the bud. Berija himself, also surprised, was captured, immediately taken to Butyrka Prison and shot there. With him also his right hand Israelovich.

In Moscow this day was like any other day. Zhukov's brilliant handshake was hardly noticed. Then the Ministry of the Interior was immediately cleaned and staffed with new staff. It was only when things became noticeable that people started talking about a 'Lubjanskaja pogrom'.

Shortly after these events, the American news magazine "NEWSWEEK" reported: "In the afternoon, on June 27, tanks and trucks with soldiers thundered through the Sadowski ring in Moscow ... - It is assumed that Beria was arrested on June 27 when the tanks drove through Moscow. Then you saw soldiers for a few hours ... "

The most surprising thing about the coup was that the large and sensitive nervous network of Berija's secret police received no warning due to sudden surprise. Since the army was also interspersed with Berija's spies, there simply couldn't

be a conspiracy. Every conspiratorial group would have had the betrayal in the middle.

Zhukov knew that. So he designed his plan on his own and only trusted his two closest friends with the two convoked divisions. This was the only way to avoid spying on the plan and uncovering it prematurely. The commanders were devoted to him and the troops obeyed their commanders.

With the sudden disempowerment of the Khazar police by the Lubyanskaya pogrom, the direction of Russian politics also changed. The party leadership faced an unassailable army. Zhukov had also seized the huge secret police archive, which disappeared.

On July 18, 1957, the UPI press agency published a statement by David Grüns, better known as Ben Gurion: "Although Israel has received moral support from Russia and material support from Czecho-Slovakia since the establishment of the state, we have now, to our greatest regret and anger from both countries, without any visible explanation, turned them into the worst enemies of Israel. "

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Four years later after the Zhukov revolution.

Two years later, on September 8, 1959, an editorial in London's "TIMES" read, among other things: "Without a doubt, the influence of the Jews in the Soviet hierarchy, which was significant in the years immediately after the 1917 revolution, has now disappeared."

And in "SATURDAY-EVENING POST" on November 19, 1966, the later Nobel laureate Eli Wiesel wrote: "... The Jews of Russia do not leave their houses because they are opposed to the regime or because of the difficult living conditions. The Jews only want for reasons of the anti-Jewish atmosphere which - regardless of whose fault - now prevails in their home country. "

While Washington and Moscow were previously strong pillars for Israel, the Khazarian pillar has now failed. The Soviets switched to hostility. Anti-Judaism had prevailed in Moscow and swept away the upper Khazar classes with their khan. The world wasn't aware of things.

Zhukov's 'Silent Revolution' and the Lubyanskaya pogrom were largely concealed in the world press. -

Despite one-way hostilities against the Jewish people in the world, thanks to their banking power in New York's Wall Street, the Jews were able to rebuild their influence in the political spheres of many countries and governments.

The United States is the starting point. The replica of the Ark of the Covenant stands symbolically in Chicago. One does not yet dare to return them to the temple in Jerusalem because the political situation for Israel is still dangerous. So the US is still a kind of substitute Israel. Furthermore, there has been a plan for a long time to establish a second Jewish state in Argentina. In this country, the Jewish population is largest in the Latin American area, especially in Buenos Aires with the largest community. This state is to receive the name Andinia and be separated from the Argentine territory.

In North America, New York is the real pool for the immigrant Jews. It has become a focus of one's own cultural life. Here the intellectuals practice culture and politics side by side and, particularly in the newspaper business, they stand out strongly. This is how many small magazines are designed, which, however, primarily have a strong socio-political no-

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show with the left-hand face. Sheets such as "PARTISAN REVIEW", "DISSENT", "COMMENTARY" have only small editions, but they serve as a springboard for the large sheets for many article writers, since the previously mentioned and other small editions in the relevant areas also gained a good reputation. Here you will also find the solution to the secret of why the left is more benevolent than the conservatives or even the right when it comes to large newspapers and magazines thanks to the promotion journalists. Irving Howe certifies many of them to be anti-communism, but highlights their preference for radicalism and susceptibility to ideological speculation.

These New York Jewish intellectuals almost all came from far left. But many of them struggled from communism or Trotskyism and other radical factions, such as those of Jay Lovestones or Max Schachtmanns, to a new, more liberal or social democratic form. So still with the left side of the page retained. Others, a much smaller part, migrated to the neoconservatives. Among the art critics are the defenders of modern art, which presupposes imagination, but not art with skill.

Although political Judaism in the Anglo-American area had a lot to say at the time the warlike end of World War II ended in 1945, it should not be overlooked that until the early 1950s American universities mostly had an unwritten numerus clausus that existed for the Jews Studying was difficult. Many clubs, memberships and even some hotels were also closed to

them. Discrimination has been slow to break down but has not yet completely disappeared from American life.

Although New York can be described as a Jewish-American center, the Orthodox circles are alarming about the future: the number of Jews is decreasing.

The newly growing generation of American Jewry is declining in number. The causes lie in the increase in mixed marriages and a withdrawal from community life. Attempts to integrate and become part of American life are noticeable. Inclinations that Jewish life had not known for millennia. The birth rate is also falling.

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This biological reverse gear does not yet have any influence. The so-called Jewish lobby determines the policy of the United States through the pillar of power of the Federal Reserve Bank with the Wall Street Empire . Strangely enough, the founders of the state, George Washington and then Benjamin Franklin, both Freemasons, warned vigorously not to let the Jews get strong in monetary transactions.

In 1881, American President James Garfield said: Whoever controls a country's currency controls the people. Following this warning from Garfield, American Vice President John Garner had to confess in 1933: "You see, gentlemen, who owns the United States!" That was how he saw the result of America's interest debt on the Federal Reserve Bank, the owner of the dollar currency. With this, however, anti-Judaism also took root in America.

Incidentally, the founder of the Rothschild empire, Mayer Amschel Rothschild, from 1743 to 1812, anticipated the American President Garfield: "Give me control over a nation's currency and I don't care who makes the law!"

In the United States, the anti-Jewish sentiment relates to a number of documentaries that have appeared in numerous publications. For example, a statement from the manifesto given in Paris in 1860 when the Alliance Israelite Universelle was founded, which was written by the Grand Master of the Grand Orient de France, Itzig Aron Cremieux, temporarily Minister of Justice, is reproduced: "The Union we want to found , is not supposed to be a French, English, Irish or German, but a Jewish world union ... In no respect will a Jew become a friend of a Christian or a Muslim, until the moment when the light of the belief in Jews, the only religion of the Right, will shine all over the world ... "

This reproduced manifesto of the Masonic Grand Lodge of France is already a clear declaration of the claim to world domination, which goes back to Yahweh's instructions in the fifth book of Moses. As is well known, it is said in chapter 26, verse 19: "He put you (Yahweh), Israel, over all the peoples that he made, so that you should be a holy people." The Bible also contains other passages of the same name.

Israeli Foreign Minister Abba Ebban said during his

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His term in office from 1972 to 1973 was quite open: "The greatest achievement of Judaism - its greatest achievement in world history is Christianity, which from a Jewish point of view is nothing more than a medium for the establishment of the world communist-Jewish power."

A hundred years ago, the German thinker Friedrich Nietzsche had anticipated it in a short sentence: "Christianity is Judaism par excelce!" -

In the defense against political and far-reaching attempts at paternalism, a number of Americans include the journalist Gary Allen, who caused a sensation with his book "Nobody dares to call it a conspiracy!" With a circulation of five million copies sold. Allen studied history at Stanford University in California and found during his studies that the study material was compiled from very one-sided points of view. With this in mind, he compiled his dissertation under the heading "Who is Who" and shone a light on American background politics.

In his work, he showed the influences in the era of the American President Nixon. The big man in the background around the president was Henry Kissinger, son of a rabbi from Fürth who emigrated from the Third Reich, who was also on the Rockefeller staff of the Council on Foreign Affairs, CFR.

Kissinger's political task was exactly the opposite of what the President believed. The Liberals and Conservatives unanimously stated that Kissinger was by far the most important man in the United States. Allen noted that the Democrats and Republicans of the American bipartisan system are coming and going alternately, but the CFR continues to sneak in an upward spiral. This clog around Rockefeller in the CFR is out to control the world. Allen quotes American professor Quigley, who commented: "... There exists, and has existed for a generation, an international network that works to some extent as the radical right imagines the actions of the communists. Indeed this network, which we can define as the "round table groups" , has no reluctance to

cooperate with communists or any other group, and it often does. "

To be sure, the initiates, known worldwide as 'insiders', work quite well with communists.

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On December 9, 1950, CHICAGO TRIBUNE published an editorial about the CFR: "The members of the Council for Foreign Relations (CFR) are people of more than average influence in their community. They have a reputation for their prosperity, theirs given their social status and education, used to bring their country to bankruptcy and military demise, they should look at their hands, there is blood on them - the dried up blood of the last war and the freshness of the present, - meaning Korea -War."

And Quigley goes on to say, "Of course, the CFR hands are now bloodier with the curdled blood of fifty thousand Americans in Vietnam. Shamefully, the council has been unsuccessful in shipping American aid and goods to the Eastern European weapons warehouse in Vietnam to kill to promote our sons in the field as an alleged American policy. "

These and other publications have a major impact on public opinion in the United States.

With this, however, the group of 'Bilderbergers', a member of the political Rockefeller group, appeared increasingly in the limelight of public interest. This group got its name from the first founding meeting held in a Dutch hotel called Bilderberg. Prince Bernhard of the Netherlands was more inviting. This economically strong group holds its meetings annually, each in a different country, excluding the press and observers. At the end of such annual events, colorless statements are made with which the press never knows what to do. The Bilderbergers also admit that an upcoming world government is their goal. Its members include high parliamentarians, industrial kings and other very influential people who together discuss and try to coordinate the policies of their countries. They are all under the leadership of the world, which serves the promise of Yahweh in the revelation of Moses.

The American Jew Jack Bernstein, who lived in Israel for a while and then returned to the United States, said: "The American people have been led to believe that the Jews are 'God's chosen people'. This myth started a small group of Jews, some Jewish leaders took excerpts from the Bible and explained that these meant that God had chosen them

chose people 'certain. But isn't it strange that it's not the religious Jews who claim to be 'God's chosen people'? It is the atheistic, incredulous Jews who claim this honor.

- The call, "We are God's chosen people" is guided by the Zionist-Marxist Jews, the Ashkenazi, who chose Judaism for political reasons and who do not have a drop of Biblical-Jewish blood in them. "

Now it is time to examine the root causes of hostility to the Jews more closely. It is understandable that the claim to world domination provokes resistance. One must rightly recognize how an unfortunate revelation of religion, which is controversial in every way, is the real cause of anti-Judaism from which a people suffers.

The Austrian social democrat Viktor Adler, who felt closely connected to the proletariat but could not get rid of Talmudic scholasticism, saw the growing opposition from the bourgeois circles through the increase in anti-Jewish literature, which also aimed at the Mosaic promises. The saying comes from him: "The last anti-Semite will only die with the last Jew."

This shows the apparent hopelessness of the problem. He did not see the simple solution: turning away from the elect and from the Mosaic promises, as has been recognized by many thinking Jews. Heinrich Heine came closer to the solution when he said: "The Jewish religion is not a religion at all, it is a misfortune!" - So he saw an ideology of rule instead of religiosity integrated into Judaism.

Benjamin H. Freedman, the well-known American university professor, founder of the "League for Peace and Freedom in Palestine", said about 'anti-Semitism' in a press dispute:

"The word anti-Semitism is a word that should be deleted from the English language - it is only used today as a dirty word. If a self-proclaimed Jew is unpleasantly noticed and criticized somewhere, he describes everyone who does so as anti - Semites - and all mass media controlled by Jews join in. I can tell from my own experience. Some self-proclaimed Jews disagreed with an article about the situation in Palestine in 1946. They could not find counter arguments and therefore

they called me 'anti-Semites'. They took a lot of money to make this known to all of my readers and to damage my reputation. Before I wrote this article, I was a little saint to all self-proclaimed Jews. But the moment I disagreed with the goals of the Zionists in Palestine, I became No. 1 anti-Semite . "

When Benjamin Freedman used the expression 'self-proclaimed Jews', he was only following in the footsteps of Benjamin Disraeli, the Prime Minister of the British Queen Victoria, who was already talking about imitated Jews. Both knew all too well that the true Jews were almost completely destroyed by the Babylonians as early as 582, and that the newly developing populace around Israel and Judea awoke to new life through foreign ethnic immigration.

The persistent persecution and harassment of the Jews themselves has given them too much thought. One of these thoughtful is Ben Chaim, who complains: "... For all pain and suffering we are stunned, unable to understand why Providence has caused us such a disgusting fate.

... Wherever we appear, we are carried by a wave of hate, contempt and reluctance, everywhere in all situations, wherever we are, our fellow men pursue us with looks full of resentment and undisguised hostility. The situation of our people is so desperate today, our reputation in the world has sunk so low that the word Jew has become a dirty word ... - One thing has not changed, only one has remained stable and unchangeable in the midst of this tremendous new growth of our world , today and millennia ago, that is: hatred of the Jews. Here the world has remained conservative, here it shows a remarkable stability of thinking and feeling. In any case, the fact is that mildly two thousand years of life among other peoples have not been able to create a tolerable relationship with them, but on the contrary, only hatred and rejection. What is the reason for this incredible failure? ... The turning away of individual Jews from the Mosaic faith is therefore useless and at most creates personal tragedies for these pioneers. Only a closed turn away of the entire Jewish people, large Jewish ethnic groups can benefit here and create change. Only the collective reversal of the entire Jewish nation can enable and bring about rebirth ... Consider: people, one

once converted to the new faith endanger their new position, their wealth and their reputation - we mean the marans and their imitators - even their lives out of pure fanaticism, out of insane devotion to a religion that was formerly taught to their

people. So much does our people consider themselves to be God's people that even after generations of new faith, their members never cease to feel chosen.

The world, however, has no respect for this people of God, in the correct knowledge that a people who place their duties towards fellow human beings and life lower than those towards God cannot possibly be the true people of God. Because as a whole this belief of our people breathes out such a suggestive, negative effect, creates such a sea of not wanting to understand and also not being able to understand that everything well-meaning and honestly meant individuals like large parts of our people sink and sink ineffectively . Many hundreds of thousands of Jews still repeat in their prayer every day: "Ato bochartonu mi kol ho om" - God, you have chosen us from all peoples - and although many are not or not fully aware of the enormity, the criminal nature and the ridiculousness of this sentence this prayer is only an expression of the whole basic attitude of our people, which is revealed in everything we do. In all areas of our lives this attitude opposes and separates us, be it in our relationship to morality, to our fellow citizens, to our host and so on. This megalomaniacal attitude has in the course of the millennia-old migration and humiliation finally distorted and spoiled the original noble qualities of our people. So the sophisticated and arrogant that one has so many opportunities to observe among us Jews and that appears so unpleasantly everywhere in the world and has damaged the name of the Jewish people so much is ultimately due to this ominous megalomania of our people. One follows the other. If a certain group of people thinks they are different and better than the rest of the people, it is only natural if they also place greater demands on life and demand more from life than the other ... But the truth is that each of us thinks better than the other and therefore tries to get a better position by all means and under all circumstances. After all, he was chosen, he sucked this idiocy into his breast milk ...

If we complain about the mistreatment on the part of the world, we must first ask whether we ourselves have done nothing to organize human hunts of such proportions as the persecution of the Jews year after year. After all, the world is not populated by predators and even the wildest anti-Semite is

just a person who, like everyone else, carries the divine spark of justice ...

The messianism of our people is the serpent that we feed on our own breasts and whose creeping poison our people slowly but surely perishes. The main consequence of this is that we have lost the natural respect for the non-Jewish personality, which weighs heavily on our mutual relationships. Because its deepest cause, its real root, is the hatred of Jews of all times, of all shades, in this instinctive awareness of the non-Jewish world of the lack of inner truthfulness of the relations of our people to their non-Jewish fellow human beings ...

No greater crime could be committed against an innocent people, as was done to ours, when it was taught thousands of years ago that all peoples of the earth were chosen solely by God to serve him, and accordingly only alone is called to experience God's grace and all blessings. The birth of this outrageous messianism is also the birth of anti-Semitism, regardless of the form in which it subsequently appeared. And thus the first author and proclaimer of this delusion is the largest and worst anti-Semite in world history. Because can it be measured at all how much punishable arrogance and how much insane arrogance was and still is that we Jews claim to be God's chosen ones? ... "

At the end of his remarks, Ben Chaim calls for human reconciliation. At the same time, as a national Jew, he calls for a reversal from the vicious circle that has hitherto been on his people:

The hour when our people made the eternal pledge of allegiance to Jehovah was the hour of birth, the greatest and most sinister lie of our people's choice. It was also the hour when the most whimsical hatred, called anti-Semitism, that the world has ever experienced. The hour when we resign this unnatural and stupid alliance is the hour for our people's liberation from anti-Semitism and the world from them

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self dishonoring hatred of man ... - Judah awakes! - Wake up from your millennial sleep, you misguided Jewish people, finally and forever shake off the unfortunate belief in your chosenness and thus return to true humanity. Wake up before it's too late! - "

This warning call and the knowledge of Ben Chaim reveal the self-confessing fact that since Moses it has always been a

power-obsessed priesthood that has chased its people from misfortune to misfortune for two millennia.

It was this priesthood that combined its arrogant and political objectives with a religion of promise and thus became the author of a general hostility to Jews around the world. This abuse of religious devotion, the cause of countless tragedies, must finally be recognized. It is not popular hatred but political defense against a power group that brings the solution out of a previous vicious circle.

In 1884, Marcus Revici was born in Berlad, Romania, who later became a rabbi and emigrated to America in 1900. There he took the name Ravage. He studied as Marcus Eli Ravage from 1909 to 1913 at Missouri University and then at Columbia University in New York . He became known through various publications. When he published an article in the January issue of "THE CENTURY MAGAZINE" in 1928 under the heading "An Actual Indictment Against the Jews", there was some excitement among the readers. The original English title was 'A Real Case Against The Jews'. - It says, among other things: "... Our tribal customs became the core of your moral law. Our tribal laws provided the material for the foundations of all your sublime constitutions and legal systems. Our legends and folk tales are the sacred messages that your listening children have whispered softly in a mysterious voice. Your hymnal and prayer books are filled with the works of our poets. Our national history has become an indispensable part of the instruction given by your pastors, priests and teachers. Our kings, our prophets and our warriors are your heroic figures. Our former country became your Holy Land. Our national literature is your Holy Bible. What our people thought and taught has been inextricably interwoven in your own language and tradition, so that none of you who are not familiar with our national heritage can be considered educated is ... "

And in the following February issue of the magazine he continued his explanations, where it continued in extracts: "You Christians complain and whine about the Jewish influence on your cultural life. As you say, we are an international people, a unified minority in your midst , with traditions, interests, aspirations and goals that are very different from yours. You also declare that this state is a danger to your normal development, it dilutes your energy and obscures your life's path, which is destined for you. I see no danger in this Your world has always been ruled by

minorities, and it seems to me to be completely indifferent where the ruling clique comes from and what their faith is, but the influence is certainly there on the other hand, and it is greater and much more insidious than you seems to understand ... "

This is the language of a knower of the priestly caste who let the cat out of the bag. This is where the arrogance breaks out again, combined with the objective of a political messianism that Ben Chaim warned clairvoyantly. This is Cherem, the persecution to which an unfortunate people will and will continue to suffer if it does not listen to the voices of the seers. It is not biblical prophets who call, it is people-sensitive Jews who declare their right to life and peace.

Since the return of Jews to their historical old homeland, which had meanwhile become Arabized, feelings of contemplation have reappeared in the newly awakened national consciousness in order to identify belonging to one of the once existing tribes. An undertaking that is unlikely to show any results. But this leads to the area of legend formation. Like, but not without reason, the lodge B'nai B'rith, which is only accessible to Jews, the 'Sons of the Covenant', but then the derivation to Brith-annien as the land of the lost thirteenth tribe of Israel with the throne of David as English royal throne.

The Jerusalem newspaper "MOUNT ZION REPORTER" claimed in a 1956 report that most of those returning to Israel already knew which tribe they were from the old days. Most are counted among the tribes of Judah, Benjamin and Levi. A commission formed in Israel, whose members travel around the world to find relatives of the scattered tribes, claims in a search report that four of the lost tribes have been found. One

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of these would have been found in Africa, one in India, another in the Balkans and finally one among the Arabs. Doubters reply to this report by saying that it is completely untrustworthy, because no one walks around with a note on his chest that he is a member of one or that old tribe.

Another imaginative, bold move in favor of a grafting of Jewish origin of Germanic tribes is the controversial claim that Jewish refugees from the south had settled in southern Russia after Babylon's second ascent. They called themselves Isaac's sons, from which they then derived the origin of the Scythians. However, it was the Romans who coined the

collective name Sacae for the Scythians. The sons of the same word diverted the Isaac sons to the Hebrew Sakae with an unstressed i at the beginning of the word and underlined the word Saxony. The propagandists of such overly bold and easy-to-refute claims were good, purposeful, cunning preparations for integrating Germanic tribes into a historical fairy tale to uncover and darken their real origins. Excavations in the Scythian area prove belonging to the Germanic culture.

An equally bold statement was made by a Professor Backhaus from Berlin more than a hundred years ago. He claimed that the Sueven were a Semitic tribe. He used the first book of Mosi, which was valid for him, as proof that Jacob's brother Esau, from the Hebrew Swew, also Eswaw, as the progenitor of the Swewen, could be considered for Backhaus Sueven.

Nevertheless, you will find it in other ways at Backhaus. He stated in his work that Esau was born as a "very red", that is, red-haired child. Esau is also said to have called the lentil dish "red dish". In addition, his common name was Edom, that means "Red people" from Idumea. The Edomites, neighbors of Israel, were of Aryan descent. The chapter on Jacob and Esau must therefore be interpreted in the sense that both are of different origins. Esau's son was given the name Elifas. In Hebrew translation, the name means "My God is golden or red-haired".

Despite the legend that Brithannia is the home of the lost thirteenth tribe of Israel , the search continues in other regions.

After the end of World War II, Japan became one

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new legend set in the world. When the first Japanese envoy to Israel, Shiniko Kamimurah, presented his credential in 1955, the Israeli press brought mysterious hints of ancient threads between Israel and Japan. It was pointed out that there were old Jewish imperial insignia in the palace in Tokyo. A sword, a diamond and a mirror. On the back of the mirror there are not yet decrypted characters with which you cannot do anything in Japan.

Now it was a Japanese prince from the imperial family who, after the defeat in World War II, was deeply shaken by the Japanese state religion and began to doubt Shintoism. This Shintoism, a mixture of traditional belief in nature, ancestral cult, Buddhism and Confucianism, called "Path of the Gods", also contains the oracle of the invincibility of the Japanese.

Prince Takahito Mikasa subsequently examined the different religions, only to find out that the Jewish one of all was the only correct one, as was the case with the Khazars. He then also studied the Hebrew language, then had the old mirror with the undeciphered characters searched for and then found a similarity to the Hebrew. When Rabbi Geldmann of the Beth Israel Temple in Hartford was soon received by the brother of Prince Takahito Mikasa for an audience by the Jewish Welfare Commission, the rabbi was able to read the old mirror shown to him with ease. It was a passage from Exodus II, 14: "Ehejeh Ascher Ehejehr", in German, "I will be who I will be." A passage from the Dornbusch revelation of Yahweh's innermost being to Moses.

That was the beginning of the legend. There was now room for the opinion that the old Jewish imperial insignia with a divine revelation of the Torah on the back of the mirror were once brought to Japan by relatives from the old ten tribes of Israel after a long hike. And in 1941 even a Japanese bishop wrote a book from the small missionary Christian group entitled "Japan and the Bible". Bishop Jurji Nakada wanted to show connections with Jews and Japanese, and also claimed that in 216, probably before the era, hundreds of thousands of Jews had immigrated to Japan and became part of the population as a Japanese Hata tribe. These would have called themselves Isaraj. With this designation the connection with Is-

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rael can be shown. You would then have had a great leader, Prince Kawa Kutsu. He was saved from the water as an infant, taken up and brought up in the Imperial Palace. With that, the legend of Moses in Japan was reissued.

Finally, in 1879, an Englishman named McLeod, who was living in Tokyo at the time, wrote a book about the ancient history of Japan, in which he also tried to highlight the origin of the Japanese from the ten Israeli tribes and the similarity of the Hebrew and Japanese languages.

And to complete this legendary series of such assumptions, the Japanese Jenichiro Oyabe should be mentioned, who had also tried to trace the origin of the Japanese people back to Israel. When the islands were taken over, they encountered the indigenous people, the Aryan Ainu. During this immigration, the silkworm breeding was brought along.

All of these legends found believers. Not only are they completely unsustainable anthropologically, linguistics also

does not allow bridges. In addition, the desert tribes were not seafarers, had no command of shipbuilding or nautical skills, and to Jenichiro Oyabe's claim, silkworms could never be bred in the desert regions of Old Israel.

Now there is a very small group of Japanese in Japan who, like a small Christian group, have made a commitment to Judaism. Kind of Japanese Khazars. They even have a humble monthly magazine called "THE ZION HERALD". With this belief they also want to participate in the selectivity and grace of Yahweh. They even went so far that one of their members, Shigeru Nishiyama, during a stay in San Francisco asked the acting rabbi there to trust him with a Japanese bride he had brought with him to the Israeli rites and to fully accept him into Judaism. The Japanese even added the Jewish first name Schlomo and agreed to the circumcision, but the rabbi refused. The rabbi did not believe in the origin of the Japanese from Israel and a supposed racial kinship.

There is something similar among the Chinese. English and American publications also made claims that the two sons of the daughters Lot, Moab and Ammon, were the progenitors of the Chinese and Japanese.

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There are also claims, such as that Negro tribes were included in the Old Testament. For example, Markus says that Cain was the first dark-skinned person on earth. The name Cain means translated blacksmith, also the sooty one, the burned one. It is also said that Cain was black from head to toe, and that made his sins visible.

Until the time of Noah there would have been a general mix of races, such as between fallen sons of God and men, see 1 Book of Moses, chapter 6. Only Noah's family remained white, for he had found grace in the eyes of Yahweh.

Then it goes on: If Noah was the only person white, then he could not have taken a white woman. But where would the white race have come from? - The three sons of Noah are said to have called one of them Ham. But Ham means black or black in German. This means that the genetic heritage of black cain has come through in Ham. Again the question about Cain: Who was Abraham's wife, Sarah, when a white man and a black man saw the light of day with the biblical origin of mankind? ...

Not enough with this nature-contradicting assumption that race developments bore all Abraham's seeds, Genesis chapter 10, verses 6 to 20 writes that Ham's descendants, i.e.

descendants of the black, founded Babylon and Nineveh and their residences from Sidon to Sodom, as well as from Egypt to Ethiopia. So completely unscientific statements. These contradicting legends conflict with the existing results of archeology. The early cultures of Mesopotamia and the historical traditions show white origins.

This religious narrowing of a historical horizon is also evident in the spread of opinion that the seed of Israel, starting from Sem as the progenitor of the white race, would have created the white cultures.

Here too, it is thoughtlessly overlooked that the megalithic era already had its near-natural high religion, extensive knowledge of the heavens and other knowledge that also left its traces of rock formation in the Palestinian region. At that time there were nomadic tribes from the Semitic language groups who were migrating alongside the infiltrated northern groups. At a later time, i.e. with the beginning of the Jewish

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wise Israeli historiography, the small states of Judea and Israel, gave rise to the Jewish people.

In 1986 a further interpretation of the ethnic or racial origin came up. The journal "JEWISH POST & OPINION" brought a sensational article by the professor of political science at the University of Massachusetts, Leonhard J. Fein, who made the statement at a rabbi meeting in Boston that the Jews were not white. In front of Jewish academics, he said: "We are symbolically not white people and we are literally not white people. We should not allow ourselves to be lumped in with America's white people because we don't belong." And a little later: "We are too oppressed people. Still, and too much despised people, even in this country, that we could not use the term" white ". To count ourselves as white is also too deny how our brotherhood with Yemenis and Kurdistanis in Israel, with the B'nai Israel of India and the black Jews of New York. " Referring to other Jewish conventions, Fein insisted that Jews are also not blacks: "We are Jews," he continued, "and because we are Jews, and not white and not black, we must see this as a community so that we can do not begin to act as whites, either by choice or because others see us that way, not only because we are prohibited from doing so, not only because we should know this best of all peoples, but because we would take our own future for ourselves because we are Jews, we have the right to emphasize that there is a special relationship between us and the Negroes that is not based on a common enemy or past, but on a common goal of teaching America what pluralism really is . " - This presumption of wanting to

play a teaching role in America met with violent opposition from many Americans.

The Jewish writer Salcia Landmann, who lives in Switzerland, also dealt with the racial issue, wisely emphasizing the mindset and leaving the anthropological characteristics aside. But she literally confessed that racial theory degenerated almost at the very moment it was created. However, no abuse and no distortion devalues or annuls the truth core of a teaching. For almost all ideas about murder and mass murder have been misused in the course of world history, even the most peaceful of them, that of the Nazarene.

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Landmann was understandably critical of the Third Reich's racial policy, declaring that one could not say that without the failed start of modern racial teaching, the Jews would have been spared their misfortune. Because, she went on to say, murder can be done under different pretexts. No racial teaching is required for this. The modern mass murders are just as inexplicable to the Jews as the acute murder epidemics of earlier periods, such as witches.

In addition, one can explain that, based on scientifically based calculations, at least one million women were handed over to the death of pyre as so-called witches.

To stay with Frau Landmann, she stated in a statement that the war events in the Jewish solutions had long set the course in racial teaching wrong.

Landmann continued to carry out modern racial teachings and was not invented by the National Socialists. Rather, it was the Frenchman Count Gobineau who published his book on "The Inequality of Human Races" in 1853, followed by the Englishman H. ST. Chamberlain with the book "The Foundations of the 19th Century". And where the racial fanatics of the Nazi era and their predecessors may have erred and sinned in the 19th century - assuming that the biological peculiarity of man remains perceptible down to his last mental statement, they are not mistaken ...

Contrary to Salcia Landmann's opinion that there is a Jewish race, as can be seen from the book "The Jews as a Race", which she wrote, serious Jewish historians agree that there are always strong impacts by other peoples on the Jewish people has given and contest the existence of a typically Jewish race. There was only one in pure blood until 582 BC, the time of Nebuchadnezzar.

In the biblical self-reporting, references are also given to the foreign ethnic infiltration into the Jewish element of the people. So it says in Samuel, Book 2, Chapter 11, Verse 3, that there was a Hittite named Abimelech among David's warriors. One of the chiefs in the king's army, the Hittite Uriah, was also married to the Hebrew woman Bathsheba.

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Ezekiel also stated that there were many Hittites and Amorites in the army, who were then taken up by the Hebrew tribes. Furthermore, women of the Moabites, Ammonites, Edomites, Didoniers and other surrounding peoples were taken away and then married. In chapters 16 and 23, Ezekiel complained in his book that his people had fornicated the children of Egypt, Assyria, and the people from Canaan to Chaldaa.

Here Landmann can be quoted again, who wrote: "We must briefly mention another objection to racial considerations, especially of the Jewish people, which did not only arise in the wake of the Nazi era, but was brought up earlier and also anecdotally by the Jewish side. The fact that there are many "un-Jewish" looking individuals among the Jews, especially among those in Eastern Europe. But there are such atypical limit cases in every people, because peoples are living entities and not mathematical units. " Landmann now confirmed that the non-Jewish types of Eastern Europe are the racial or ethnic Khazars. So you can already speak calmly of a mixed race religious community.

Strangely, a particularly prominent clinical picture has survived in this mixed-race community. The way of life and behavior of the Jews, especially those living in the western world, determine how the doctor Dr. Martin Engländer found out, after extensive study, related illnesses related to properties. So he found that the way of life politically extremely active people and also in the commercial and manufacturing area, causes a certain susceptibility to certain diseases.

These always begin with symptoms of nervousness, which lead to irritability and emotions, are also expressed in hypersensitivity and also lead to the inability to maintain a necessary self-control. As a rule, these sensitivities always lead

to hasty political countermeasures and arrogance, which afterwards always result in the disadvantage of the Jews.

The clinical pictures of neurasthenia thus show an irritable weakness of the brain, cerebrasthenia, an irritable weakness of the spinal cord, myelastia, with all the troublesome accompanying conditions. Such symptoms are primarily, as the doctor mentioned above, commercial, political

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or other nerds who don't allow themselves the necessary digestion at mealtime. They hastily gulp down their food, read business papers, course slips and study newspaper reports in between, always according to the English phrase: "time is money".

The Austrian scholar of world renown, v. Krafft-Ebing, in a work on nationalities on this topic, as well as the doctors Bouveret, Erb and others, pointed out that especially the Jews are affected by nervous diseases. And Erb explained how the members of the Jewish group of people were inherently neuropathic because of their indomitable drive to work. In addition, there was the frequent inbreeding through kinship marriages, partly due to the ghetto life that had been forcibly imposed by centuries.

The existing statistics show a high hundreds of insanity. The inbreeding already mentioned has led to disastrous burdens for the offspring. According to the Mosaic Law, siblings, uncles and nieces are allowed to marry.

Erb and v. Krafft-Ebing comparatively explain that the Americans, as a typically multi-racially mixed population group in North America, would also be neurasthenists par excellence. The American doctor Dr. came to the same conclusion. Beard.

The important psychiatrist in Germany, Professor Kraepelin from Heidelberg, supplemented the knowledge gained by comparing that the Jews living in the German people are predisposed to mental and nervous illnesses to a considerably greater extent than the Germans. Kraepelin also confirmed that the Jews' preference for marriages was one of the causes of these symptoms. Not breeding, but family breeding.

Finally Dr. Gustav Brandes in a statistic on the fact that in a comparison based on religions, 763 Jews were idiots, whereas in the other denominations double the comparison number incurred an insane person. The fact that most Jews can be found in the special medical field of psychiatry is due to the fact that they want to be trained as helpers for their people who are increasingly affected by this disease scourge.

In summary, and with reference to other susceptibility to diseases occurring in the Jewish community, one can also name the above-average diabetes and glaucoma. Doctors who study these appearances advise the Jews to regenerate land, air and light.

With the establishment of the new state of Israel, such conditions would be met again. However, the political circumstances remain open.

In the multitude of Jewish statements, which also mention the circumstances that would have promoted the establishment of the State of Israel, a newspaper article by the South Tyrolean "DOLOMITES" from December 1, 1987 reports from Jerusalem:

"Jerusalem - British Chief Rabbi Sir Immanuel Jakobovits questioned the uniqueness of the Holocaust to Jews in Nazi Germany. Most leading Jewish scholars did not consider the Holocaust to be significantly different from the earlier national catastrophes of the Jewish people, the Chief Rabbi said in a lecture in Jerusalem according to the newspaper "JERUSALEM POST".

Jakobovits criticized the fact that for the Holocaust during the Second World War there is now an "entire branch of industry with great profits for authors, researchers, museum planners and politicians". Some rabbis and theologians are 'partners in this big business'. Reconstruction is much more important than memory, he said in an event organized by the Jewish B'nai Brith movement.

The survivors of the Nazis' planned extermination of Jews could only cope with the past if they saw the Holocaust as 'part of the cycle of horrific catastrophes in Jewish history, each of which is followed by a revival, 'said the rabbi, according to "JERUSALEM POST". Jakobovits continues to quote that the modern state of Israel would not have existed without the tragedy of the Holocaust ".

If the chief rabbi is correctly understood with his reference at the end of the newspaper report, then the fear of further persecution in the world should encourage the Jews to start again in a new home.

Since the Jews now have their own state, they have been at the crossroads of their further existence. Every nation has the right to land and to exist. This does not exclude the Jews either.

However, the story of the past with the ba-

repeating Babylonian captivity, namely, keeping much of it with its host peoples. It is understandable that this majority of the Jewish people want to retain their economic power in the individual countries. It is argued that the envy of the Gentiles is the cause of anti-Judaism. This assumption is too cheap. The fact that the economy is no longer managed in the individual countries, but rather on a large scale, and in large international multi-corporations is already influencing the politics of the individual countries through their influence, causes mistrust among the populations of many countries. These developments can already be seen as clearly recognizable milestones on the way to the world government, in which Wall Street is a determining factor. An achieved world state would bring the promise of Yahweh from the books of Moses.

More than a hundred years ago, Freemasonry received its impetus from the Jewish ideals as published on February 9, 1883 in the newspaper "JEWISH WORLD" under the original title 'Plan for the Future'. It says: "The great ideal of Judaism ... is that the whole world shall be imbued with Jewish teachings, and that is a Universal brotherhood of nations - A greater Judaism, in fact - all the separate races and religions shall disappear. "

Briefly in German, that the world is influenced by the Jewish teachings and becomes a world brotherhood of the nations. All races and religions may disappear ... The renewed registration of the idea of world domination of a leadership caste across races and religions.

It would also be worth mentioning that the word 'anti-Semitism' was first coined by a baptized Jew named Wilhelm Marr and circulated from 1879 onwards. He became a declared opponent of his people of origin and founded an 'anti-Semite League' in 1880 .

The Kna'anim sect, which has meanwhile been expelled from Israel and which claims to be ethnic Jews and adheres to the Israeli ancient religion as it existed before Moses, explains through its spokesman, Chief Rabbi Chaim Gurewicz: "Men and women of Israel, break with the Thoughts of the tyranny of our faith - turning away from the idea of choice and world domination - and revising it, creates a new moral law based on that of the peoples of the earth and which does not offend the peoples, which is the greatest and most heroic service to

our Jewish people and the generations to come, as well as all other peoples, thereby creating the conditions for eliminating racial agitation and racial persecution. The racial question then resolves itself all over the world. In the long run, the world will not put up with a Jewish paternalism! Our Jewish people must not perish because of the orthodox-Zionist madness. Put up a front against the messianistic-capitalist upper class of our people, our seducers, inciteers and spoilers before it is too late. Do not become henchmen of the gravediggers of our people and complicit in their actions, from our own personal self-preservation, as from the self-preservation of our people. We summon you, Jewish men and women, act according to our Kna'anim view and instruction. Our Jewish people must and should live like all other peoples on earth; because it is included in the family of peoples on earth, which is dominated by world events and world laws ... - You secret leader and beneficiary of today's world politics, your power is waning, the awakening of the peoples is progressing. It makes no sense for you to ignore this fact and to shut yourself off from the facts and act against this immutability in order to maintain your position of power. A task of your current world politics and a rethinking in favor of the ethnic change in the world is not only necessary, but will be required of all peoples in the near future. A global war of the peoples against one another which you might want to maintain your power due to narrow-minded attitude towards world events would be hopeless for you; because this war would not only bring about the violent removal of your power, but this time it would most likely also result in your physical annihilation. It is a risk today to arm the peoples, as you never know whether the rifles will not fire at you, instead of at the front and at you. Do not think the peoples too stupid that they have not yet recognized the causes of the wars waged in the past centuries. It is known in all peoples today that wars are no longer waged over national and national interests, but that today only wars on the backs of the peoples for the monetary interests of international high finance, namely for the maintenance of interest payments.

stes ... - People of Israel, peoples of the earth, there is no other way to the freedom of peoples than we have shown. Many in your peoples have recognized this and the way. Tread him as a whole towards the responsibility of coming generations, so that

you will not be cursed by the following genders for your omission! "-

The voice of the chief rabbi Gurewicz with this statement, which was written in 1966, is the first sign of a reflection of the Jewish people. Here the will for an equal and peaceful existence among the peoples of the earth has become loud. It shows the only way to reduce global hatred and secure a people's survival.

The Jewish people are at a crossroads to the future and to give history a new leaf. -

Man's eye cannot see him - and yet
he is there.
The Black Sun shines over the
Midnight Mountain.
It cannot see the human eye - and
yet it is there:
Its light shines inside.
The brave and the just are lonely; But
with them is the deity. "

Inscription from Babilu.

One week passed and the next moved to. - The past lessons in school had brought no incidents or exciting things. Even the cheeky snout Charly hadn't excelled.

Eyken's account of Jewish history and the religion involved in it had corrected some one-sided considerations, but had also shown the self-endangerment of the people. The subsequent discussions then ended with a unification of opinion.

Since a scheduled Friday lecture was canceled due to a school assignment on Saturday, the pupils arranged an informal meeting at Zeller on Saturday afternoon.

The young people were wrong when they thought there would be a boring afternoon. The streets were a bit quieter than usual, but tumultuous noise came from the city center. The inner class circle around Wulff and Graff had already met in front of the school to go to Zeller together from there. However, when they turned into the main street, they saw themselves in front of a police barrier. Behind it moved with a lot of noise and hello an irregular bunch of chants and banners. The demonstrators, among whom there were many foreigners and also a few negroes, pushed one another forward in an undisciplined manner, showed threatening gestures with their fists raised and thrust

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the border marchers sneered at the guarding police. Wulff turned to a uniformed man: "There is nowhere to be by? - "

The addressed, still young policeman, only half turned his head and grunted: "Man, get out of there, the devil will be out there someday! If you want to get through here, order an ambulance beforehand ..."

Two other students from the neighboring class had joined the school group. One of the two said with a big grin: "Don't turn around - the frustration is going around! -"

"Nonsense," replied Rohde. "Look at what banners carry with them green!" With an outstretched hand he pointed to

the middle of the street: "Here! -" Boycott against South Africa "- Against the white oppressors! "- Away with militarism! "- Ha, and here, Rohde laughed, "We want pills for free! ". "Everything fits well together!" - doesn't it? - " he added.

The policeman from before turned his head. There was no mistaking Rohde's comments. "Hey, boys, hold your beak! - If some of this bunch break through here to spank you, we can hardly help.

"You're here to help!" Rohde said defiantly.

"I told you to hold your beak!" the law enforcer grumbled back. "There is already enough stuff here anyway. We cannot need more. "

"The police don't have to be afraid," Rohde said.

The policeman turned and grabbed Rohde by the arm. "You little garden gnome! - What does fear mean? - If these Krakeeler break out here, we have to do to protect ourselves. You will go under like a flea on dog fur in the water!"

"That wasn't meant badly," Rohde defended himself and freed himself from the grip. "I just don't understand why you allow all this nonsensical Trara at all if there are dangers of tumult? "

"Don't ask such stupid things," replied the policeman, looking angry inside. "Firstly, it is part of sacred democracy and secondly, you curious monkey tail, the police may only exercise self-protection on orders from above if violent attacks occur. The demo is a holy cow!"

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Rohde looked up hypocritically. "Do you mean the demonstration or the demonstration or democracy? "

"Finally leave me alone," said the law enforcement officer. "You are obviously looking to buy yourself a big trouble, huh? "- He gave Rohde a gentle push. "Get out! "

One of the unsavory individuals with shaggy disheveled hair and an overgrown beard had actually stopped and looked at the group. He makes preparations to swing out, but was gently prevented by the police and pushed on.

"What should this mess be for? " Asked Meier not too loudly. "Everyone wants something different from these Heinis and Sounders and what's left is a mess! Over time, the power will let go of dead trousers!"

An older man standing behind leaned forward: "This is a demo for the sake of the demo," he said in a low voice. There are lots of social parasites, day thieves and super studios,

students who are ready to retire at government costs - and that is our tax money! -, commute between lecture halls and demos. Including professionals who roar bravely for a small amount of money from wire-pullers and hop along behind every slogan. I am glad that you are not there! - "

"We already know the recruiting nests," Graff said gently. "Communists and anarchists, chaots and frustrated, morbidly predisposed and psychopaths, all stir in the same pot! -"

The man nodded. "I am glad that there are people like you! Otherwise one would have to despair of the world. No offense, goodbye! -" Slowly he turned and left.

The line of bad guys became increasingly lighter and ended up in small stragglers, followed by a police rearguard.

"That is the last heap of the indolence-concealed", cried Rohde and pointed to the last visible banners: "Fascists' out, foreigners in!", "Ploughshare instead of tanks!". The last writing flag was painted green with the words: "No nuclear power in my apple juice!" -

"Bert Brecht's characters from the Three Penny Opera look far better than this shuffle," Graff said contemptuously.

"Or like 'Les misérables' by Victor Hugo!" Charly added, shouting.

"Out of magic!" decided Wulff. "Now let's go across the street to Zeller!"

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The young people sat together again with the involuntary delay. A number of classmates had also joined them, including Babsy and the swamp train.

Wuschelkopf-Babsy, who was just not a luminaire in political matters, made her indignation to the witnessed air:

"I just want to know what the many foreigners and even Negroes have lost in these demos? -"

Promptly the otherwise reserved rally crowed: "Why are the guests in our country allowed to make riots? - Is this their country or our country? - Why are the violations of guest rights not sent home? - Even the criminals keep asylum with us and soon teach us to fear in our own country! "

"Fascists out and foreigners in!" Means nothing other than that the Germans demonized as fascists should vacate their homeland and leave it to the strangers! Bomb throwers and other political crimes have been sentenced to death in their home country because the one-sided human rights defenders on the one hand and the Christian charity on the other want to open up a beautiful sky to the rabble. Red or black sky, heaven remains heaven, for us homeland beneficiaries, hell remains.

This is really a strange world! - " Snout Charly's face was angry red.

"All freedom for the rabble, recommended house arrest for the citizens! - A new variety of democracy", rumbled Rohde.

"But, but! " Said the old Zeller, who had come up unnoticed. "Not so loud, if I may ask! "

"The young people should just let off steam," came from a corner where three older men were sitting. They don't bother us! - "

Well, after all - " said Zeller lamely. "I don't know how I feel about it with some guests. - " Withdrawing again, he said gently: "So go ahead! - "

"Let's stick to it," continued Wulff. "Behind the whole thing is a system behind it! The still electorate and model democrats have not yet recognized that our government members, who belong to the supranational powers, help to promote the alienation and thus the slow extinction of our people. Here is the war with arms, although 1945 been ended but that

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The goal of extermination against us Germans has remained. It's a creeping war that came through the back door. We already have the enemy in! "

"We have known this for a long time," said Rohde dryly. "And then there is the catchphrase of plowshares instead of tanks. A wise man once said that when others carry iron, keep the sword near you!"

The student Muthmann, who had so far remained silent, announced to everyone's surprise: "These demo games are pure idiocy! - Fransenjeanhusaren go to demos to make fun of foreign countries, but no one thinks of it, once for the German East or to demonstrate for South Tyrol. And if someone actually does that, then he is a fascist. The confused reversal of the brain turns in the left types can already be called mental decomposition with zero goat and free of charge. Howgh, I spoke! " Then he looked around expectantly and was disappointed when he only got a nod.

"That's right," Graff said briefly. "So it ignited with you too! - "

Muthmann wanted to protest, but Wulff held him back. Don't go into juice right away, Muthmännchen, "he said approvingly." It is very good for us that you finally have a say too. Fun has to be! "

"It's okay," said Muthmann soothed. "I'm not a fan of long speeches." But can someone tell me what is behind the South Africa agitation so far ? - "

Graff now showed emphasized friendliness and said: "Clear case, courageous man! - These are the natural resources of this country that the multinationals want to tackle. To do this, one wants to break the rule of the whites. Now the apartheid roller comes rolling and afterwards the blacks are pulled over the ears by the current hypocritical friends. It is the same game as it was played with the Negroes in the American Civil War. In Berliners 'words: trap the nightingale? - -"

"I hear. Quite well, actually! " Muthmann leaned back again. "And there is still the matter with the South American countries," continued Babsy away. "Because of this, the crosshead Rheinis always make loud ear irrigation! - The countries condemned as fascist are simply a political program crash,

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the communist states, on the other hand, show schools. Even though there are numerous camps with political prisoners everywhere! -

"That is exactly the program crash in left-wing thinking," explained Wulff. "And there are just such and such," said Meier prudently. "After all, thinking and thinking are not always the same thing." "Stop it now!" growled Rohde a little grumpily. This demo spoiled our afternoon. Where is east today? - "

"Here! " Came suddenly from the door. Everyone jerked around in their seats and stared at the entrance. There, with a crooked smile, stood East with a bandage around her head. Then he slowly came closer and sat on the chair that Rohde had previously left.

Babsy and the rail were first tall. "Yikes - what do you look like? -" Babsy made big eyes. Wulff immediately asked: "Did you hit a roof tile on your head? -"

East fended off. "Neither roof tiles nor monkey bite! - Came over there at a demo and wanted to cross the street. First a policeman stopped me, so I managed to get out of my grip and drizzle into the horde snake. I had rain and eaves in one A chief of the march caught me by the collar and wanted to let me jump with him. So I kicked the guy on his toes. But he didn't like that and he pushed me with a big bump in the following row. There were two or three guys like that, who welcomed me very lovingly and gave me ribs but I didn't like it either and when I broke away I got something knocked over

the head. I couldn't quite get to the dreamland, but ended up stunned in the Poor of a helpful policeman - "

"Yikes! " Squeaked both girls in between.

"... and the uniform man immediately passed me on to another," continued East, "who led me into a side street where a Red Cross car was ready. There I was then wrapped this turban around my head and then released here. "

"Does it hurt? " Asked Babsy.

East made a disdainful gesture. "Oh - it's just a small souvenir as a reminder of today's democratic freedoms. But the second policeman and the medical officer were really upset about the current situation.

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would be where injustice comes before right. The left can attack and the attacked can only defend themselves. Anyone who goes beyond self-defense will immediately have disciplinary measures on their neck. The chaots are always covered from the top. And then the police man complained about the hooded people everywhere. And he quite rightly thought that one could show one's face openly everywhere, if one stood on the side of the right. Whoever hides from the law consciously acts wrongly. He eludes the wrongfulness identification service and, grotesquely, knows that he is covered by the liberals, who describe the protection of anonymous violence as democratic freedom. - And then he grumbled that we were in very bad conditions ... "After this description, East grabbed his head and slightly grimaced.

"Does it hurt? " Asked Babsy, immediately concerned. The rail also tried to pull a tear of compassion from her eyes, but it didn't work. There was only a grimace.

"Oh, just a slight headache from the blow," answered East. "Will be over soon!" He felt like a hero, and that was good for him.

"You got off much better than I did at the time," said Graff. "Now we have another example of what emerges from the anarchic climate and how the chaots set the tone. This demo was nothing more than a spectacle and an uprising prelude. The slogans here are phrase provocations."

"The strange thing is that foreigners are allowed to get involved everywhere!" intervened Babsy. "If this continues, there will be a chaotic dance like around the Tower of Babel. And what remains? - A second Babylon whore in history! -"

"There is no whore Babylon!" Wulff took up the thread with a say. "The disparagement of Babel is nothing more than a

vengeance on the part of the Hebrews, who wanted to discredit the home that had subsequently become a host country, after which they acquired new wealth. The great city-state had cleverly evaded money dependence and thus a Hebrew intervention in power and built up and maintained its economic and political position under its own steam. The special folklore exhibition, combined with its segregation behavior, left a constant tension with all other residents of Babel, including the inclusion

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the historical past in which the Jews suffered defeats in the war. The prisoner march to Babel did not create any friendly feelings towards the Babylonians. This did not change later, when the many Jews who remained in Babel kept their permanent residence in the city and had become wealthy. The evil god of revenge, Yahweh, has continually shaped thinking and feeling. This is how Babel's condemnation and stamping as a whore in historiography came about. For those who knew, the tension between the Midnight Mountain and Mount Zion was still in the background, because for Babel too the first mentioned residence stood in a mythical relationship to the past. "

"How do you know? " Asked Babsy.

Wulff looked at his classmate. "A while ago, Eyken made a comment about this."

"So you collect special knowledge? -" replied the girl angrily.

"Not at all," said Wulff, somewhat embarrassed. "Somehow it did

just surrender ... "

"I won't take that from you!" East said defiantly. "Now Eyken has to get into the butt!"

"So next topic: Babel! -" Graff stated briefly. Everyone nodded in agreement.

Now Zeller came dancing and brought a jug of tea and a large piece of cake to the east. "A donation from the house to the politically wounded!" he added cockily as he put the tray on the table.

There was a general hello and cheer.

"And what about the palaver scheduled for today? " Asked

East. "What for? " Replied Wulff. "Has been canceled. Yours Wounded because of a head-free afternoon to spare your head! "

"Oh, how nice," East whispered, folding her hands to turn her thumb. "And at the next lesson from Trinek I can take a sick hour. "

"You can't leave us alone when we're on the war path against the Ungut Indian!" interjected Graff.

"You're right!" East agreed with him. "And what I almost forgot - I think I saw the Trinek during the demo!"

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"Waaas ??" came back in chorus.

"Well, when I was pushed through the marching horde, I think in the following rows I recognized our Nickelbrillenheini as a co-walker. However, he had some smudges on his face so that you wouldn't recognize him immediately. But I don't think I was wrong have."

"And these guys are laying eggs in our school!" pretended Babsy like a terrier.

"Calm down girl," said Snout-Charly comfortingly. "I can very well imagine that East was not wrong before he was promoted to a member of our hero line by the Chaots and received his encouragement blow. " Turning to the group, he continued: "I think we will have to come up with something again to sweeten Trinek's life! - - " The corners of his mouth went wide.

"Stop it now!" decided Wulff. "It's time to go."

When Eyken came to speak at the urging of his young friends the following Friday, he saw faces full of expectation again. The professors Höhne and Hainz who came after smiled.

Eyken went to his place, pulled some documents out of his folder again, looked through them briefly and started:

"The area of Mesopotamia, which is steeped in early history, left numerous finds from the time of the great early cultures. Particularly important are the relationship characteristics to the culture of Old Europe. The earliest cultural beginnings of this area were evident in the structures of the Obeid period with their own architecture and belief Warka culture and the rest of the Chafagi period: the Uruk period came around three thousand five hundred BC .

The subsequent battery ranks then ruled over a large part of Mesopotamia. The ancient Sumerian city-states that existed at the time of the Akkadian uprising were then subjugated by the king of the Sargans around 2370. With this, a power began to determine the further fortunes of the country in the northern part of this area. The Akkader came as nomads from

the Syrian desert and neighboring areas. They then settled in the Mesopotamian north between the Euphrates and the Tigris. In the southern part they remain only a minority tolerated by the Sumerians.

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While the tribes and peoples subjugated by the Akkad gradually merged with the Akkadian gentlemen, the inferior Sumerians retained their idiosyncrasies and lives.

The Sumerian cities received Akkadian governors and after a while the use of the Sumerian language was suppressed and a gradual change in culture occurred.

Both groups, the Sumerians and the Akkaders shaped the early historical face of Mesopotamia. The traces of the Sumerians and the Akkader go back to the sixth millennium BC. Based on the records found, it is known today that the Sumerian king Enschakuschanna ruled from 2432 to 2403 and left a good name.

The early dynastic period of the accordion, which temporarily interrupted the long Sumerian development, had only one neighbor in the east and was the mighty Nineveh of Assur.

With the amalgamation of the non-numeric ethnic groups with the prevailing Accadors, a new mixed race breed developed in this room, which to this day forms part of the Near East characters, which are characterized by cunning and skillful cunning.

With the Accord King Sargon, however, a new ruler form emerged. According to the popular character, a type of monarch emerged that contrasted with the popular kingdom of the Sumerians. One of the great Akkadian kings, Naram-Sin, a later successor of Sargon, raised the title of ruler still valid at Sargon to a god-like level and allowed himself to be worshiped by the people as the god of Akkad.

Under the king Schudurul, in the years 2154 to 2128 the empire ended and went under.

Soon after, in 2112, a new Sumerian dynasty came to power under King Urnammu. In addition to the pre-Gothic empire of early Gothic origin at that time, which was called Lagasch in 2122, the New Sumerian dynasty remained under King Ibbisin until 2004. And this begins the core of the historical investigation into the rise of the great city-state of Babel.

The oldest name of Babel was Sine-ar, coming from the Sumerian. So Sumer is the mother culture of Sine-ar and the later Babilu. This new name also shows an original word stem

with the original Germanic form for Ba, P, Pa. This also gave rise to the ba rune. Ba is called

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designated a Germanic primal god . Herman Wirth mentioned Odin's epithet Ba-leig from the Edda in his 'Holy Original' . Ba is also the name for the ancient Egyptian sun ram.

The Hettither kings called themselves 'sons of Babbar', the sun god Ba-ba-ba-ra. The Aryan sun god reappears and became the determining religion of the state. Bal-dr, later Baldur , also came from Ba . The original initial form was Ba-da-Ta-ra. The name stood for the former La, an ancient white god.

According to Pudor's linguistic research, Ba two-fold, meaning Baba, also means 'Mother Earth' for Babel's language. This concept of mother earth dates back to the megalithic period, as Herman Wirth demonstrated.

This shows the influence of the Nordic origin on Babel from the language stem. Bal points to the god of light Ba-La. In the 'Holy Original' the second syllable Bi zu Il-Gott, in the southern countries the Al-Gott. And with that you are again and clearly with the year god of the megalithic high religion from the north. Ilu Tesup is the Hettithic god of weather and lightning.

Originally, the syllable Bi has the meaning of two. This remained the same in the main languages of antiquity. Zschaetsch leads a goddess Bia, who symbolizes the double between birth and death, day and night, light and dark.

Ultimately, Ul appears as an inversion of Lu for the winter god of the Ashe Ull. This Ull, a son of the Sif, was Thor's stepson. Further linguistic traces can be found in the light words such as Lu-na, lux, in French luster, in lu-men and in the light bearer Lu-zifer.

The immediate interpretation of the city name Babilu results in Bab for Tor , which has been preserved in Semitic-Arabic . Ilu, as already mentioned, in connection with the light or the light god. Together, the name gives the meaning gate of light, more precisely 'gate of knowledge to divine light'.

This light of divine knowledge means the same as in Old Germanic 'Das Gott'. The deliberately neuter article clearly shows that it is not a deity represented as a human being, as embodied by Jaho, the later Yahweh, but rather the concept of divine omnipotence, a Supreme Being, which is above man.

Sin, the sun, as a symbol of Babilu, also shows the daughter of the All-Sun, Istar Ilu Mara Sin, the daughter of light, at the same time in the sense of the divine, inner light.

The common name for Babylon comes from the change to Greek: Bab-ilion to Babylon.

Going back to the Sumerian origin of Babilu, evidence of Nordic origin of the Sumerians was discovered around 3100 BC. Archaeologist Woolley found a small plaque in the Ur area from this period. The picture on it shows a bearded bull, on the back of which sits a lion-headed eagle, and tugs at the rear of the horned animal. Woolley could not do much with the picture and explained it as a legendary story of the gods. Only Pudur's fellow student, Kaiser, found the explanation.

For the time being, Kaiser found that Woolley's description of the picture was very precise. The bearded head described by the Englishman was not a bull's head, but a human face, with horns apparently growing on the head. Only the body and legs looked like a bull. Now Kaiser made a leap of thought: He compared the Edda song by Grimmir, verse 10, where it says:

"It is easily recognizable to all who
come to Odin, the ruler's high hall;
A wolf hangs west of the
gate, an Aar hovers above it.
"

After careful consideration of this surprising agreement, he finally concluded that the animal must be the Fenris wolf, who was not a wolf, however, but a monster with a human voice and who was given a human face. This being, so Kaiser explained, is a son of Loki and the giant Angrboda and was to devour Odin at the end of the world. Widar, however, killed him, as stated at Gylfaginning. And the old work of Ur is represented in the same way. And on closer inspection, ignored by Woolley at all, the animal shows on the four legs tether that the monster has blown up. And the Völuspa describes exactly in section 44: "... It breaks the fetters, the wolf runs". Here, too, the wolf symbolizes beast.

For Woolley it was only certain that this image representation was beyond the scope of the other finds. There was nothing more he could explain. Kaiser believes, however, to be able to provide an explanation of how

this picture Ur reached. According to Kaiser, it could have been a dedication from Helgoland-Atlantis that found its way to Ur. A second possibility is that this picture plate comes from the Gutean Goths , who also settled in Mesopotamia .

On closer inspection, Kaiser found that the monster in the picture with its front legs was resting on an overturned object that could represent Odin's throne chair. This was the Irminsul. The curved Irminsul on the large stone relief on the Extersteins would be a further explanation to consider it as the overthrown throne of Odin. This was sculpted by a knowing stonemason and interpreted by the commissioning monks only as an overthrown Irminsul. Ultimately, three helmets still appear on the picture plate from Ur under the throne. They are the three helmets of the gods of the Ases.

Babilu has other surprises in its history of origin. For now, one should refer to one of the most valuable early writings: the Gilgamesh epic.

This epic was written at least two thousand years before the era. Since it was essentially read from the sky and records the names of stars and stars, calculations even go back to the third millennium. This results in the references to the zodiac images given in the texts. Two reversal points of the solar year are also shown in this way; the early rise of the stars in the ram sign at the beginning of the year and their later setting at the end of the year with the arrival of the sun. From the sequence of events, the conclusions for the upper and lower limits of the epic age can be drawn.

The original hero of the Earth representation was the Sumerian king Uruk, who lived around 2600 years before the era and was named Gilgamesh. But it was not until six hundred years later that he was glorified in the tradition cycle. His described adventures were merged with the sky events. A thousand years later, about a thousand years before the clock, a twelve -page 'nine-vetic' version was created in the Akkadian language. In this way, posterity retained one of the greatest literary achievements in early human history, the early epic of the people of Babilu.

This cycle describes the migration of Gilgamesh to the west, where it becomes a devious and tolerant divine mood. The real originator of the wedge

after the painstaking deciphering.

In an introduction, Gilgamesh is described as two-thirds divine and one-third human. He was king of Erech, that is Uruk in southern Babilu, east of the Euphrates.

After a series of myths about the gods, the beginning of the west migration of Gilgamesh appears after several written records. Clear geographical indications can be found. Plate IX says that after crossing the desert, the hero comes to the Maschu Mountains, which were regarded as the heavens and recognized as the Lebanon or Antilibanon chain. Gilgamesh is stopped on this mountain range by a pair of giant scorpions and asked about his destination. When asked, he stated that he wanted Utnapishtim to refer to his father, the ancestor. Thereupon he was recognized by his partly divine origin and he was allowed to move on through the mountain gate. As a result, he reached a beautiful park with 'god trees', as it says in the inscription, the gems bore fruit. The next panel X then explains the landscape afterwards as the Phoenician coast, where the goddess Siduri lives. She was considered the goddess of wisdom and protector of life. She asked him the same question as the Scorpio giant pair and he repeated that he wanted to go to his father Utnapishtim. The name Xisuthros also appears. Siduri told him that it was impossible to cross the sea to where Xisuthros was located. But when she saw his despair, she took pity on Gilgamesh and referred him to the boatman of Xisuthros whom he should ask.

Contrary to expectations, the skipper was ready to take the hero across the sea to the west. After a few adventures, the text passages were already damaged and some parts of the text were left unclear, Xisuthros sees the shipwrecked Gilgamesh in the sea from afar. After a text gap, Gilgamesh and the skipper reach the beach where Xisuthros awaits them. That was at the 'mouth of the streams', the goal reached with the immortal Xisuthros in the far west, interpreted across the Strait of Gibraltar.

Some researchers have therefore adopted the Iberian tartessus as the residence of the Xisuthros. Strabo refers to the ancient Tartessian monuments, but in it

are no records of an ancient Xisuthros country after Jensen's examination. In the first part of the Odyssey, the country is mentioned again, but as the floating island of Aeolus, with smooth rocks all around. In the second part of the Homer epic, it says differently again that it is the Phaeacian Island.

Jensen is of the opinion that it would make sense to think more of the floating island of Aeolus that floats in the sea and that no one can find. That is also the older tradition. Plato also spoke of an island of Atlantis, lying to the west, then swallowed up by the sea. That explains, Jensen thinks, that this must have been the winding island and that understandably could not be found after the sinking. So this was the seat of Xisusthros.

The same considerations come after a thorough study by the Berlin professor Albert Herrmann, who, as has been assumed several times before, excludes the port area of Tartessos as the Atlantis root and assumes Xisusthros-Land as the lost island of Atlantis. But it cannot be assumed that Gilgamesh came into the area around Helgoland. Recent Gilgames research suggests that the estuary could refer to the great Euphrates and Tigris delta, but various other clues, such as the mountains of heaven in the epic, are inconsistent.

This is not about retelling the epic. The great flood should be picked out from table XI as important. This panel contains all the references to the great water catastrophe as an original text, from which the surrounding peoples later wrote off.

The board begins with the opening of Utnapishtim at Gilgamesh, in which the deluge is announced. The wanderer has already left Xisusthros. He now receives from Utnapishtim the advice to build a ship of the same length and width and it should be considered like the 'Apsü' - which the baby people understood as a large container. The description continues with the dimensions of the ship, which was built with seven floors and provided with water pegs to prevent capsizing. The work was done on the seventh day at sunset, and the large boat had sufficient provisions.

"Whatever I had, I loaded into it ..." it says in the cuneiform text. And further: "... Hardly a glimmer of the morning

gray, rose from the foundations of the sky - that's the translation - black clouds. The weather god Aedad thundered in it. In front of him went the Schullat, the messenger of the gods, followed by Chanisch, the underworld god. "

Then the text on the board tells how even the gods were surprised by the power of the storm and fled heavenward to Anu with fear. They lamented for six days and six nights until the hurricane finally subsided on the seventh day.

Meanwhile, the ark got stuck on Mount Nissir. Xisusthros had a pigeon and a swallow fly out on the seventh day and

returned. Later he let a raven soar, but it never came back. Then Xisusthros knew that the water had fallen and he released the saved creatures from the ship.

The mountain Nissir mentioned in the text was about 450 kilometers north of Schurippak in the area of today's Kurdistan.

The report then continues, depicting a violent argument between the gods over the extent of the deluge. Then the return of Gilgamesh is described after he boarded a ship together with the boatman Urschanabi.

When both landed, Utnapishtim appeared and said to Gilgamesh: "You, Gilgamesh, have come, you have dragged yourself and struggled - what do I give you? ..." And he revealed to him that there is a herb of life that will save you from death. - This concludes the oldest version of the epic on Plate XI.

Plate XII was created a little later as a supplement to the previous transcripts. In the first part it contains repetitions from the first table and then the descent from Gilgamesh and Engidu into the underworld.

After a text gap, panel XII closes with the description of how the gods Anu and Enlil, as culprits for the water catastrophe, sent a breath of heaven and earth so that the plants could sprout again. They gave eternal life to the kneeling Xisusthros and assigned him the island of Tilmun, located far to the east, as his residence. That is the old name for the Bahrain Islands. The rest of the following on Plate XII was lost again and is missing.

It should be noted that the name Xisusthros appears in other spellings in the Adapa Babel myth ; also as atrachasis and chasisuatra. In all texts he is described as a wise man and friend of the god Ea.

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Of particular importance is the fact that Henry Rawlinson was the first scholar to make the assumption that the Gilgamesh epic is essentially a sun myth, with the twelve signs of the zodiac.

According to his account, Plate I begins by pointing out that Gilgamesh protrudes above the heroes like a mountain bull. This also corresponds to the term used at that time by the Assyrians in connection with the pictures of the ram and Leithammel for the royal rule. The term 'Leithammel' also applied to the kings of Babilu and was later used in Isajas. The interpretation says that the spring sun moved around the year two thousand from the image of the bull into the constellation of Aries.

In Plate II, Eabani is referred to as an upright bull. This leads to the conclusion that the zodiac leap was represented ideographically. On the same panel, Rawlinson found that the friendship between Gilgamesh and Eabani indicated the constellation of the twins. Among other things, he also referred to Plate IX with the scorpion humans appearing on it, which correspond to the Scorpio constellation. Likewise, after Gilgamesh's arrival at Xisuthros, his deluge narrative fits the Aquarius sign.

For the subsequent scholarly disputes about the details as a whole, the assyrologist Jensen, who read the panels, was prompted to approach the texts with thoroughness and caution and to review Rawlinson.

Despite some reluctance, he was unable to avoid largely accepting the present statements. He himself found references to some fixed stars with their then valid names and meanings, such as the Procyon as the 'terrible star' of the Assyrobabylonians, then called dapinu.

A text from around 650, copied from an older panel, also mentions an 'arrow star' which Jensen recognized as a Beitageuze in Orion. Then the cuneiform script says that the great king Tiglathpileser I started a hunt when the aforementioned star opened. The great king believed in it his 'zikru', to recognize his likeness, together with 'Ninib', who was considered the god of hunting. In Greek, the Betelgeuse was later found in Orion as the great hunter.

According to another table from the period around 1000, the twins rose early in the sky in addition to the 'arrow star'. In addition, there was the 'terrible' who mentioned dapinu. The latter applied

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as the manifestation of the god of light Marduk, who can also be seen in Jupiterstern, the Procyon. Then appeared Sirius, who was considered the goddess Ishtar star, the goddess of love from Erech.

Here Jensen found interesting connections. A hunter appears in panel I of the epic. Afterwards the later friends and brothers, Gilgamesh and Eabani meet. Then there is the warfare and struggle against the newly emerging dapinu, the terrible who appears as Chumbaba. The goddess of love Ishtar, who was probably deported to the east, is brought back to Erech - the old texts are incomplete - and is back in the country.

Jensen explains it this way: The red hunting star Betelgeuse, which appears in the morning sky, corresponds to the newly

emerging hunter. The reappearing twins are Gilgamesh and Eabani, the tyrant Chumbaba of the Procyon. The Ishtar who has returned from the east is the reappearing Sirius. This is represented in the daytime sky by its planet Venus and in the annual sky by the fixed star Sirius.

Jensen then went on to explain how Eabani was created by comparing how the Betelgeuse associated with the 'hunter' reappeared in the sky, with the 'ram' rising early in the morning. The ram is again an image for the dwelling god Emmeshara, the god of fertility. However, Jensen believes that the ram was not clearly attested in Babel's writings, but the compelling conclusion is that the chain of knowledge would certainly exist.

The epic chapter of the return of Gilgamesh from Elam and the description of how Ishtar offers her love but is pushed back means in plain language: Gilgamesh stands for the sun, Ishtar for Sirius, and this heavenly event shows the sun, which differs from Sirius reappearing in the eastern sky.

As the Sun's distance from Sirius increases, it enters the constellation of the lion with the bright star Regulus. Now, however, after the Gilgamesh Ishtar event in the text of the epic, no lion, but a bull of the Lord of Heaven is sent down and killed. Since there is only one star of the same name in the Babylonian sky, according to cosmology Jensen now thinks to recognize the star with the bull between Aries and the twins, the Aldebaran, the main star in Taurus. The bull was also considered the messenger of the twin gods. more details

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would now lead too far here. The parts shown as examples make the connections between the sky pictures and the earth events clear enough.

So it is clear, as Jensen pointed out, that there is an undeniable connection between the starry sky and the epic, which can be explained by the annual myth and the events on Earth. Gilgamesh shows himself as an image of the sun of the day. This explains his move to the east to Götterberg and back, as well as his encounter with Ishtar.

So there are the correspondences of his trip to Himmelberg in the west, his trip to Xisusthros in the far west and back again, his meeting with Venus-Siduri and with the skipper. This hero's hike is like a combination of the daily and annual cycle of the sun. The adventures again the annual events, the walking directions and trips the daily course of the sun.

From 365 cycles of the sun to the east, to the west and from there to the east, in the course of which she once measured the ecliptic with her stellar positions, a cycle in the same direction has become, which led through the same constellations. And afterwards or in the process, the myth from the solar cycle was put together with the daily sun run and brought to earth.

Further details are already part of an extensive non-fiction. There is no denying the great correspondence of a great knowledge of the astronomy of Babilu with the same correspondence from the old Norse celestial science and the view into space. Starting from a primal knowledge, the similarity of the knowledge roots could even lead to the assumption that they come from Atlantis. After all, the deluge tradition is a contact seam between the lost parts and the north-available early cultures in the Middle East.

With the knowledge of the oldest, preserved epic of mankind, one also has the roots to the many myths and traditions of the successor times and other peoples. Wherever similar or similar re-narratives appear in writing or orally, be they from Mexico, South America, New Guinea or elsewhere, their origin from old Babilu can hardly be disputed.

Jensen also found comparisons for recycling in the area of the tribes united to form the Jewish 'Bund'. At the beginning of the

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The second book of Moses shows that the situation of the children of Israel is just as troubled as that of the inhabitants of Erech. The Gilgamesh epic describes, among other things, how the shepherd Eabani was created so that the oppressive situation for the people of Erech came to an end. Ishtar comes out to him in the steppes and they both move to Erech in Gilgamesh. In the same biblical passage in Moses it says: To free the Israelites from their yokes and early service, the shepherd Moses, of the Levi tribe, moves with his wife from the steppes to Egypt, meets his brother Aaron, who is his comrade and Helper is determined, and then gets to Egypt.

The equality according to the old epic continues: After Eabani and Gilgamesch move east to the Götterberg, they defeat the Elamite king Chumbaba, as described earlier, and then lead the kidnapped goddess of love Ishtar back.

The Israelites then state in the re-enactment: Moses and Aaron, however, move with the Israelites to the mountain of

God Sinai-Horeb , not defeating the Amalekites too far away. Then the priest Jethro, who was among the Amalekites, brings his son-in-law Moses and his divorced wife Zippora back, and the Israelites reach Sinai.

The epic also tells the story of the return of the two heroes from the Götterberg to Erech. Ishtar shows up on the way and asks Gilgamesh for his love. However, the latter holds up her previous love affairs and rejects them.

In keeping with this description and the model in the epic, the story of Moses says: After the departure from Sinai, Moses is blamed by Aaron and Miriam for having taken a Kushite woman.

Then the epic continues: after the encounter with Ishtar, the sacred bull of heaven is killed, as is the flawless red cow, whose ashes are then kept in a clean place. Then Gilgamesh's friend and brother, Eabani, dies.

The fifth book of Moses, in turn, states that after the killing of the red cow, the comrade and brother of Moses, Aaron dies.

Finally, it should be pointed out, following the text of the old epic, how Gilgamesh continues alone through the desert, where there was no bread. So he had to live on the meat of otherwise scorned animals. Then he reaches the mountain gate in the country

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Amurru, where he encounters the hostile Scorpio giants at the mountain crossing.

In the fifth book of Moses, this in turn gave rise to the story of how Moses went through the desert with the Israelites after the death of Aaron and the people complained about the lack of bread and disgusting food. The train then reaches the area of two kings, of whom the Amorite king Sihon wants to prevent the passage and the Amorite king Or, the giant.

And again to Gilgamesh: He then gets permission to pull through the mountain gate of Amurruland and arrives in a miracle garden with god trees, where he meets the goddess of love Siduri, who comes from the sky mountain.

Moses goes on to say that after a fight with the Amorites, he forces the passage and reaches the Moabite steppe that runs along the Jordan. In Sittim, Moses is met by the fornic, Midianite woman Kosbi, the daughter of Zur. - Zur means Fels or Felsenberg.

In conclusion, it must be said about the foregoing that the selection of comparisons between the Gilgamesh epic and the stories of Moses alone is undeniable. The latter are a shortened and crippled copy from the much older tradition of

Babilu. It would go too far to repeat the knowledge already found. The required comparisons of excerpts alone should suffice.

It would also be worth mentioning the information that the epic in the individual tribes of Israel also shows their own, slightly different forms of takeover. Be it the tradition in the Dan tribe, be it the legends about Abraham, Samson, Isaac and others. The repeat comparisons can be found at Rebekka-Ishtar, Sara-Ishtar, Rahel-Ishtar as well as Joseph-Eabani, Isaak-Eabani or Simson-Eabani.

Then it is said that the gods ordered the goddess Aruru to create Eabani. Then she created it out of earth and clay. In the Old Testament, Yahweh created the first man Adam based on the Babylonian instruction tradition.

However, the Gilgamesh radiation into the Old Testament does not end there. It can be found again with the beginning of the New Testament.

Here you have to follow Jensen again with his explanations, who leads to Jesus: Jesus comes to John, apparently a

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nem Eabani and is baptized with water by him. Instead of an anointing as king or prophet, baptism appears in the story of Jesus. Probably because Jesus was seen as the founder of religion and baptism should be considered a religious reception ritual.

The name Jesus corresponds to the Hebrew Yeshua. This name in turn goes back to the older Jehoshuah or Joshua-Joshua. This is significant because the name Yeshua or Joschua appears several times in the previous history of Israel.

These older forms of name underscore Bromme's found work, according to which they appeared as code names in the Essen uprising history and Maria's later-born son with the remaining paternity rights already from a selection of traditions, from Old Testament names and the Essen code, Jesus-Yeshua was called.

The baptism of Jesus by John corresponds in the explanations of the statement that Jesus comes to John, an Eabani who baptizes him with water. In comparison, Jesus stands up again with the Eabani encounter as Gilgamesh.

In the cuneiform texts, Gilgamesh bestows royal honors on the Eabani. Saul-Gilgamesh does not anoint Samuel Eabani as king, but vice versa. Likewise Elias-Eabani the Elisa-Gilgamesh. There is a deviation from the original legend. But this is not an isolated phenomenon. It only shows that Gilgamesh changed roles with Eabani right after the Israelite

Gilgamesh saga began. So if John baptizes John Jesus and not vice versa Jesus, there is also a shift in the Jesus saga .

Then one finds parables with the epic in the evangelist Luke in the second chapter. An old seer Anna-Hanna-Channa appears in the representation of Jesus in the temple . And lo and behold, in the epic Hanna appears as the mother of Gilgamesh Tobias and therefore very likely as the representative of the mother goddess Aruru in the Tobit saga. Then a second, as the mother of Eabani-Samuel and undisputedly representative of the mother goddess Aruru in the Saul-Samuel legend.

The second chapter in Matthew reads a longer childhood story about Jesus. So also about the magicians who came from the East and their announcement that a king of the Jews was born. Herod and the surrounding scriptures

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teachers and high priests learn that the place of birth is Bethlehem. The magicians of Herod are then ordered to search for Jesus and to eliminate him. The men left, but did not return because God had dreamed that they should refrain from ordering the murder.

At the same time, an angel warned Joseph to flee to Egypt with his family.

Herod, however, when he was unable to get hold of the reported king, kills all children up to the age of two in Bethlehem and the surrounding area. It was only when an angel of the Lord reported Herod's death that Joseph and his family returned from Egypt.

So much for the biblical texts. Here, however, the close connections with the stories of Moses are shown again. The Gilgamesh Moses child is also in danger, as is the life of the other newborn Israeli boys. As is known, he is saved and raised at the court of Pharaoh. Barely grown up, he has to flee because of a murder and only returns after Pharaoh's death.

Similarly, the tradition says that Joab, David's general, has all male Edomites killed and only the little Edomite king's son Hadad is saved in the same way and brought to Egypt.

Now the same is told in all legends following the Gilgamesh epic . The flight of Moses through the desert and the flight of Jesus in the same way. Likewise with Jeroboam, like Gilgamesh, the desert flight and return after the death of Solomon, who was hostile to him. All stories resemble the flight of the Eabani through the desert.

It must be added that the legend of Moses and other Old Testament transcripts cannot withstand history.

Philipp Vandenberg examined this topic in detail and found out that there are no historical documentaries with Moses dates and also none from Joseph and Abraham. And in ancient Egyptian texts, the word 'Israel' occurs only once.

The five books of Moses portray the creation of the world and the entry into history of Israel until the death of the religious leader. Critical research revealed, however, that these five books had not been recorded by Moses at all, but were left behind by several authors.

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This is clear from the fact that the names for God have different names. Repetitions of text and contradictions also appear. Bible experts also admit such mistakes in the Pentateuch. The incorporation of at least four sources into the overall text is clearly recognizable. These are the 'Yahwist' from Solomon's time, then the 'Elohist' from the eighth century, the 'Deuteronomy' in the following seventh and a priest's manuscript from the sixth to the fifth centuries before the era. The so-called original text was created over a period of half a millennium.

The legend of the little boy in the basket that swam on the Nile can already be found in older cuneiform texts under King Sargon from the years between 2350 and 2295.

From the contradictions one can pick out the example from the first book of Moses, after which the Egyptians came to Joseph and begged for money so that they could buy bread. Joseph replied that if the money ran out, he would give them food in exchange for their herds.

Now you have to know that at that time there was no money in Egypt but only an exchange currency. At that time, a heavy worker received thirty liters of wheat and one hundred and ten liters of barley as a monthly wage. Then grain was exchanged for food, fish for spices or whatever. Money did not arise until the sixth century BC.

The same book also says that Joseph complained to Pharaoh's goblet that he had been robbed from the land of the Hebrews. According to archaeological science, the term 'Hebrews' only appeared in the seventh century. Until then, the name 'Chabiru' was used. Chabiru, the ancient Egyptians understood in the true sense the term for day laborers or guest workers from the surrounding countries. Accordingly, it was by no means a specific ethnic group.

The times from the time of Moses are also incorrect. So it says in

2. Book of Genesis, Chapter 12, verse 37 to 41: 600,000 men on foot, and members included as well, therefore, at least result in a number of two million people. According to credible estimates by archaeologists and historians, only about two million people lived in Egypt at the time.

These 600,000 men are undoubtedly only symbolic. Such numbers always appear in Jewish history

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again, be it 60,000, 600,000 or even about six million. According to serious Bible researchers, it was never more than two to five thousand migrants who started the march through the desert.

In the 480th year after the move - so it is said - the temple construction began under King Solomon. So it is in the 1st Book of Kings, Chapter 6, Verse 1. Solomon's reign is most likely to be set in the years 965 to 926. With the attribution of 480 years to the temple construction time of the year 961 it follows that the exodus from Egypt took place during the reign of Pharaoh Thutmose III, 1490 to 1436. At that time, however, there was no city of Ramses. It was founded by Pharaoh Ramses only two hundred years later.

As you can see, some of the stories of Moses compiled from ancient texts were treated superficially.

After the shown broadcasting area of the Gilgamesh epic and its many, more or less distorted depreciations, the background, the origin and development should be shown.

But it's not about retelling the general history of Babilu. There are plenty of history books for this, depending on the current state of general knowledge. But all of these lack the important; namely the oldest connections with the north.

The common root of the stone age high religion is clearly recognizable in the clearly arranged and cultivated star study. The rock symbols with the calendar representations and the ancient celestial knowledge of the north are reflected in the star knowledge of Babilu. The Procyon mentioned in the epic as the 'terrible' of the 'torch bearer'. 'Friggs Rocken' in the north applies to the hunter's sign in Babylonian, the constellation of Orion with the large Betelgeuse. This hunter's sign, then associated with the Nimrod story, was gradually adopted by all Mediterranean cultures. The sign 'Aquarius' was even uniform. These individual examples complement each other for the Milky Way names, which are recognized and recorded in Babylonian and appear in Old Germanic as two Iring routes called Wan and Wil.

Then there is the Babylonian Ishtar for the Venus stars. The full name from Old Babylonian is Ishtar Ilu Mara Sin.

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That means ishtar, the light. What is meant is the visible light, daughter of the All-Sun, the latter in the sense of the divine, inner light. In Babilu adopted as an even older Sumerian deity.

Her name is mentioned in the myth as originally Isai, from Thule and Atlantis. In Germanic it appears as Idun or Iduna. In the east of Babilu they are found in Iran as Innana, in India as Saraswati and in a long-range radiation to Japan even as Aiuna.

West of Babilu, Ishtar appears as Ashera in Phenicia and later reaches Carthage under the same name. In the great Mediterranean cultures of classical antiquity it appears in Hellas as Aphrodite and in Rome as Venus. Last but not least also in Egypt as Isis. The name Astarte that appears in general history is a Europeanized and mistranslated form.

Other peoples advocated modifications and alienations for this goddess. Cults emerged that no longer corresponded to the nature of the Ishtar.

The excavations by the German archaeologist Koldewey were extremely successful, and large-scale excavations of the ruined field led to the restoration of significant parts of Babilus. It was possible to completely recreate the Ishtar gate in the north of the city from the remains . The connection of the Ishtar name with the north gate has a deeper meaning. The color of the gate was blue and blue is the color of the north and Atlantis. Most of the houses and palaces in Babilu were painted blue. The mighty Ischtartor was clad with blue glazed bricks and decorated with plastic images of bulls and dragons.

To the visitors of the city at that time it appeared like a blue island in the vastness of the two-stream country. This appearance also builds a bridge into the mythical past, to one of the oldest Nordic traditions to a Blue Island, a mysterious, inaccessible island in the far north, mostly imposed by fog. When fog thins, blue palaces shimmer in the pale background. It is still one of the Atlantic ideas. Through the blue Ischtartor also the way led north towards the midnight mountain.

Koldewey also found light blue paint residues on the Babilu Tower, the

should correspond to the midnight mountain. There were several towers of significant height in the big city, which is estimated to have counted up to two million inhabitants. The towers were built step-like as ziggurats. Wherever the Nordic Atlanteans had gone, they left behind their mostly step-shaped pyramids as monuments.

The builders in old Babylon built the first stone bridge in the world. This connected the large suburbs of the city via the Euphrates with the old town and the temple district on the other bank. Thanks to the archeologists' self-sacrificing efforts, entire districts were exposed step by step. The facilities show broad streets and planned arrangements. The residential buildings of the population had small courtyards and testified to a living culture that existed even then. The large, crenellated temples and palaces, adorned with rich murals and numerous mythical animal figures standing in front of them as guards, must have made a fascinating impression. Various architectural details resembled the style of the German Middle Ages and the architectural style that had begun in the Third Reich.

If one compares the great love of order and the methodical way of thinking of the inhabitants of Babel, their legal system, their knowledge of celestial science and their mathematical knowledge, one could speak of a German-Babylonian kinship. How strange that American propaganda in the Second World War described Germany as New Babylonia and Hitler as a new Nebuchadnezzar.

Nebuchadnezzar II, during the period from 605 to 567, to whom Babil owed a new and, at the same time, the last heyday during the reign of his government, also conquered the city of Jerusalem in the course of his warlike activities from 597 to 587. The reason for the great king was religion with the Jahu god, the cruel, humanized deity, who was an abomination to the Babylonian people. The Israelites then hurled a curse on Yahweh against the conquerors. David's propaganda harp ensured that Babel was called a "whore Babylon".

It was then the Jewish seer Michel de Notre Dame, known under the name Nostradamus, 1503 to 1566, who came from Provence, who, in his astonishing prophecies, transferred the curse of dishonor from Babel to New York, which was already emerging in his visions.

The concept of a relationship between the Germans and the baby people has connecting roots. Not only, as already shown, the Sumerian origin of the latter and the trail from the Midnight Mountain are the found bridge. The following correspondences still exist for the examples of the discovery of Woolley and other sources from the north that have already been brought forward:

The identical prehistoric tradition of the north and Babilu says:

Old Norse: In the beginning there was no earth or sky, no grass anywhere.

Babel: In the beginning neither the sky nor anything above it, no giparu tree, no cane meadow .

Old Norse: The giant Ymir, a hoarfrost, and the cow Audumla stand next to him. - Compare the great flood before world education to the "water everywhere" in the Babel tradition, the great flood, which also corresponds to the deluge of Babel. - The pair of Ymir and Audumla are the three gods Odin, Wili and Weab.

Babel: At that time, however, the father and mother of all the gods that later emerged, Apsu, the freshwater sea, later over the sky and on earth, and Tiamat, the saltwater sea, later on earth. The three great gods Anu, Enlil and Ea descend from Apsu and Tiamat. Later, according to the Babylonian tradition, the god Marduk was created by the god Ea.

Old Norse: The gods Odin, Wili and We kill the giant Ymir.

Babylon: The god Ea kills Apsu, and the god Marduk kills the Tiamat and defeats their beloved Qingu with the eleven other helpers or the 11 helper classes.

Old Norse: From the blood of Ymir the sea and the other waters of the earth emerge.

Babel: The sea is created from the blood of the Tiamat; her husband Apsu is like fresh water under and on earth.

Old Norse: Heaven and earth are formed from the body of Ymir. - The gods Odin, Wili and We form the first human couple.

Babel: Heaven and earth are formed from the body of the Tiamat. - The first person - or the first pair of people - formed by a god.

Old Norse: A great flood - but before world education - saving a hoar-frost giant with his relatives in a boat.

Babel: Deluge, rescue of the Flood hero Xisuthros with his family and the masters in his ship.

Here the north worked into the Gilgamesh epic . Beware of the assumption that the bridge was knocked north by old Sumer. The trail is flawless because the myths and traditions from Babilu indicate the origin of midnight. In a cuneiform script it says:

"Tiama, daughter of the high
sky, princess from the end of
the world, Tiama, benefactor
Babels,
that you became ours
All truth comes from
you about beginning
and end,
the song is from you,
that the strange white
birds of the North Star
sang,
which is the reflection of a dark sun
that nobody sees - because it shines in
everyone. "

These strange white birds of the North Star, sung here, are recognizable as the swans of Thule. Likewise the reference to the black sun. The following verses are even clearer:

"White sun shining over the world
earth - you give light to the day.
Black sun, shining inside of us - you give
the power of knowledge. - reflecting on
the empire of Atland,
that was high at the pillar of
heaven before the sea rage
devoured it. Contemplating
the wise giants,
who came and taught beyond Thule. "

The parable also shows in the world fire tradition, which researchers associate with an earth axis shift:

Old Norse: World Fire - Flaming Sword, Lohe ...

Babel: World fire - The Anunnaki raised the torches with their gray glow to ignite the country ...

Old Norse: Earth axis shift - The sky bridge breaks.

Babel: Shifting the Earth's Axis - The Land That Broke Broke Like a Pot.

Old Norse: flood - then the sea rolls over horrible devastation.

Babel: Flood - The south storm blew for a day, hurrying to blow in to immerse the mountains in the water.

And in the Edda it says: The sky castle burns in Suturs Lohe.

And in a Canaanite myth: you set fire to the palace, meaning Babylon, fire at the temples ...

In the Edda it says in 'The seer face':

"The Ases hurried to the
Ida field, the sanctuaries
built high;
they set herds, hammered ore,
they beat tongs, they made
equipment. "

The Babil traditions were also clearly reflected in the cultural interrelationships with neighboring countries. In the Assyrians, their proper name was Asur, the texts that have been preserved contain the same equivalents as the previous Edda section :

"The Assyrians rushed to the ideal country
- meant the land of the ancestors, the island of the blessed
already sought by Gilgamesh,
built the temple towers;
- the ziggurats,
they settled, mined mineral resources;
they created tools and other things ... "

This unanimous tradition would raise the question of how far from the original relationships the mythological realm allows a derivation from 'Asen' to 'Asur'. The declaration of descent from the Ases or favoritism of the Ases cannot be dismissed out of hand.

Fragments of a 'face' from Marduk have also been preserved. In this long-term perspective, the text reproduced here below makes you think, if you compare it with the present time:

"On the top of the mountain of Gods Marduk rules the time.
He sees bad things coming, this coming cannot last long

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prevent. His spear shaft is stuck in the glass ceiling of the mountain. -

Darkness comes up, rules over the light.
 Midnight Land is trapped; the bodies of fallen heroes are
 decaying at the foot of the sacred mountain. -
 The army of darkness is pushing in from the west, the
 crowd of the speechless - meaning the foreign-language
 peoples - is rolling wildly from the east;
 Babil is no longer to save,
 Assur is no longer to
 help;
 paralyzed has long since been lying down
 on Nordland's child. - Lonely Marduk
 mourns on the world mountain peak. The
 home of the gods is lost.
 Do not sing anymore, do not celebrate celebrations, nor do
 they prepare ardently for a fight.
 Even her thoughts are in
 chains. And Ishtar weeps for
 her people. -
 Marduk then looks up to the limits of the highest light,
 where Ishtar is crying. And he hears Ishtar's voice ringing to
 him: "Mr. Marduk! - Guardian of the Midnight Mountain!
 Throw your spear against the enemy! Save our people!" -
 Then Marduk said and replied: "Oh Ishtar! How gladly I
 would do what you tell me! But the people are lying down, the
 empire is crushed, the enemies are numerous - and the new
 Sargon, the liberator, the avenger, is not here yet." -
 Ishtar looked at him and said, "Oh Marduk! Behold what
 has come from below rules over the earthly world and rules
 our people that once came from above. Do not tolerate that the
 bottom still dominates the top. Throw the spear ! The one who
 catches it from ours will be the new Sargon! " -
 Then Marduk tore the spear out of the bow, picked it up,
 and hurled it down with force to the earthly world. And while
 Marduk was doing so, Ishtar ordered the stars to shine a new
 light - invisible.
 -
 Marduk's spear had an effect on the earthly world: He gave
 birth to the people a new will; a new anger and weapon. The
 new power ripened in Ishtar's beam of light - and a new
 sargon emerged for the people; it soon seized Marduk's spear.
 -
 And a huge struggle began - until the bottom was defeated

and raised the top and built the new Babil. All this can be seen
 in the distant time, all this will be! "- - -

Ishtar's command to the stars to emit a new light, including the invisible one, can be understood as invoking the Black Sun, which shines on those who know.

Sculptures by Babel, memorial stones as well as border monuments repeatedly show the symbolic two suns, the black and the white. So on a boundary stone with a depiction of Nebuchadnezzar I with a bow and arrow and both suns at the upper edge. The piece is in the Berlin State Library.

The stars are particularly evident on a victory stele of the Great King Naram-Sin . The large sandstone memorial block, two meters high, shows the king with a horn helmet, as he was also worn in the Germanic period, with his victorious soldiers who put their feet on the bodies of the inferior enemies. In the background is the steep midnight mountain with a shadow of the black sun above it, next to the white one to the left. Only parts of an existing inscription have been preserved. A thousand years after Naram-Sin , the stele was moved from Schutruk- Nah-Hunte to the Elamite capital Susa, and is now on display in the Louvre. Naram-Sin means 'divinity' and, as mentioned earlier, was preceded by the Akkad rulers, who were worshiped as the 'God of Akkad'. The horned helmet was converted to horns of divinity in Akkadian. The Sumerian symbolism of the sun was adopted from there.

In the British Museum there is also a cylinder seal from the Mesopotamian finds of the English finder Rieh. This image seal bears both suns over a hunting scene, whereby the black sun is stylized as a magical sun. Babel has always been referred to as the home of all secret sciences. So most of the representations from Babel have to look for both the secular and the spiritual direction. This is a better way to understand the meaning of the Black Sun, which shines as inner light, creates knowledge and awakens the magical powers.

The strong belief in magical powers ruled all of Asia Minor in the past millennia before the era.

For example, a traditional transcript "Of the Three Keys of the Tiamat" states:

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By the time Nebuchadnezzar built the shadow of the midnight mountain in Babylon, he asked at the secret rate of the Sajaha, who had found the three keys of the Tiamat again. It was on a new moon night at the top of the holy temple when the king asked the Sajaha about the origin of the secret. And then she said to him:

At Esaglia, the hull of the petrified ship with the bird heads, with which the ancestors of the ancestors had once come - with them the tiama - has been lying there from the army under the midnight mountain. Then the Sajaha had gone and hadn't looked for anything when she heard a blade deep inside the petrified ship and followed it. But how she had gone on, she had heard that sound; as if it were in her. And it seemed to her that a voice was singing in her hair, which hung loosely from her, as if a mild wind was blowing through it. Yet the sound her hair caught was like a guide for her.

So the Sajaha got into the body of the petrified ship and there she found what no one had found since time immemorial: three stone disks with many characters and lines on them, and the Tiama own seal.

And as she, the Sajaha, wanted to start reading, a voice in her read the old signs, which sounded through the strings of her hair inside. So she read and understood the meaning of the strange signs in the middle of the night. And then there was the following:

All godly rays come from the Midnight Mountain, which nobody can see and which extends from the pillar of heaven to the Ishtar star . And that it is important to see those godly powers and to use them actively for the purpose of the highest fulfillment, which signify the becoming man of God.

These forces, as they come from the Midnight Mountain, are necessary to collect on a man-made silhouette that is necessary to build high. And from there to create the magical bridge between earth and eternity. This structure is the male part.

That the long hair of women and girls is significant and important, because this female hair is like magic strings that can receive and work with the currents of force that come from the Midnight Mountains to pass on.

If everything is a single key: it needs the shadow from the midnight mountain, from the top of which the woman catches the godly currents in the amount of long hair and thus becomes active - in the visible as well as in the invisible world - in the name of fulfillment.

And the Sajaha, at that time in the twenty-second year of her earthly life, had beautifully grown head hair, almost to her feet, full and even. This was why she, the Sajaha, quickly

gained high powers. So the king of Babylon loved and honored her. "

This old Babel text makes it clear how magical views have been linked to origin and religion.

A tradition of the Templars reveals explanations of the same name that come from Babel's old sources:

"High magical processes work through the North Star - the star of Ishtar, the goddess of Thule and Babel.

The Midnight Mountain is, as it were, the seat of light. The famous Northern Lights form forces and vibrations, which also include the Vril currents . In difficult times, when materialistic forces prevail, the source of strength for the upright is the dark sun, the black sun, which is actually not black but of deep dark purple. The black sun cannot see the human eye - and yet it is there. Like the bright sun inside man. The light power of the true deity works through them. "

Also noteworthy is the ornamental decoration of the goddess Ishtar: the found sculptures and figures always show her in long hair, showing her magical powers. Large swastikas are attached to the neck and belt jewelry as sun signs.

The connection relationships between the Templars and the goddess Ishtar are unlikely to have emerged - in whatever form - and have remained largely unknown. A reflection of this appears in an old transcript of the French Knights Templar + B. vd Provence, in which it is excerpted that in 1235 the Knights Emmerant and Roderich came to the site of Carthage. Carthage was - with the Virgil poem set aside - the rebirth of Babel. The name was derived from the Babylonian Kath-Adascht, mighty city of light, in the Nordic the name Garthagen is hidden.

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Excerpts from this transcript state that the Ishtar appeared to the two knights on this site. She would have given them a sign and announced that they would rekindle and raise the light of truth so that it would shine all over the world. - She also referred to the Holy Roman Empire in the heart of Europe, which was particularly persecuted by satanic forces because the Germans were chosen to help carry this light. Literally the text then says: "...

But these masses of enemies have always been unwilling and ignorant tools of evil. A time will come when they too will see and recognize their real enemies; those who rule them and

are servants of evil: their own superiors. Then all the abused peoples themselves will recognize the light of truth that will shine brightly and brightly from Germany all over the world. "

Then some scriptures from the Knight Templar Roderich were given. Of these, further excerpts should be mentioned: "... At a sign that the goddess gave us with one hand, we also sat down to listen to the words that she continued to say:

"What you should know and remember above all is this: Once through me and in me the deity determined the people of Babil who were distinguished and who were clear in their nature above all those times to create the realm of truth built it well, and Nebuchadnezzar finally destroyed Jahu's hell shrine, and yet the big city, which should have become the center of the world and the light for all peoples, finally could not prevail whose last ruins you see Me now ... Another people has been chosen that is most similar to that of Babil: The people of the Germans, to which all those Franks belong who have meanwhile adopted another language and are therefore erroneously separate Understanding the People ... A new kingdom will be the last torch of divine light that is called to be able to illuminate the world, and the time will come when the constellation of the water pitcher will come - is called Aquarius -, who will come to stand above the world earth - with the magical water of life, which can make the hell of Jahu go away forever. For where the struggle may become necessary, the deity will be with the weapons of that new realm of light and will force victory over no matter how many enemies.

... I will be with the heirs of My Babil - all the time. "- These secret Templar traditions and the representation of the North Star Ishtard show that the previously strong order of knights had also dealt very substantially with the knowledge and secret sciences about Babil. The knowledge of Thule, the Midnight Mountain and the Black Sun, the Ishtar and the misunderstood Baphomet cult, all these things led the Vatican to feel that this Templar order, with its strong independence and closed secret knowledge, endangered the Roman Church, which feared for its own power and a revival of paganism, but that sealed the fate of the Templars.

With Nebuchadnezzar II, his real name was Nabu-ku-durriusur, the great age of Babil came to an end. The throne room of the Great King, rediscovered during the

extensive excavations, shows an outer wall clad with blue enamelled bricks, interrupted by high columns in yellow and with irminsul-like ends in light blue and yellow. Lions walk one after the other on the wall base. The restored section is now in the Vorderasiatisches Museum in Berlin.

After the death of the great king, his son Evil-Merodach, also Amel-Marduk, took over. But he was not carved out of the same wood as his father and a weak ruler. He was killed in an uprising three years after he took office. He was succeeded for another three years by Nergal sharpra usur, who had a daughter of Nebuchadnezzar as his wife. There is hardly anything to report about the other rulers. The rule of the Chaldean dynasty ended in 539 with Nabu na'id, known as Nabonid.

The Chaldeans were followed by the Achaemenids, then the Macedonians under Alexander the Great, and finally from 311 the Seleucids.

In any case, the strange thing was that the last non-Babylon rulers took care to preserve old customs and knowledge. So even the cuneiform script survived around a hundred years after the era and remained in use in the scientific field until then.

With Babil, the Seleucids were increasingly descending. In 24 AD, the city of Seleukia was founded on the opposite bank of the Tigris , and Babil slowly decayed. The inner firmness of the people in Babil had that

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changeable influences of foreign ethnic immigrants no longer withstood. This extinguished the light of the north star with Ishtar Iduna in the Mesopotamian region .

Both branches of research on Babil, the archeology found as well as the recorded traditions yielded an extensive show from an early culture of astonishing proportions.

For history, however, only the large cuneiform inventory with the recorded gender series and their names immortalized on clay counts. Much of the sequence of events is known, but the main origins of the Sumerians and the subsequent city state of Babil with the Nordic roots were not brought to the fore.

So Babil was resurrected, but besides the great exterior, one overlooked the soul. When the end of the city-state came, the population had long ceased to offer a uniform image of the people, too many foreign influences had diluted the Sumerian blood heritage.

Gone and forget the time when still proud people from the north, coming from the direction of the midnight mountain, entered the city through the blue Ishtar gate and used to say:

"saba la tapalah la taad dara amilu ..." -

"You human should not be afraid of any human! ..."

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XVII. THE BLACK SUN

"Wherever you stand, dig
deeply! Down there is the
source!
Let the dark men shout:
"Always down there - hell!"

Ms. Nietzsche

D he first day of the following week brought by the class already preprogrammed unrest in Trineks history lesson.

The warning post in front of the classroom announced the approach of the teacher: "Fairy tale uncle coming! ", Closed the door quickly and dashed to his place.

No sooner had Trinek entered the class than his eyes fell on the blackboard, which read : "Long live the world revolution - long live the zero goat lessons!"

As always, Trinek's face turned blood red. He knew the class only too well to know that they wanted to challenge him here again. Nevertheless, he forced himself to calm down, adjusted his nickel glasses and asked: "Who wrote that?"

Promptly, Raised his hand and said loudly: "I! -" He had painted a red spot on his head bandage with the help of Babsy's lipstick on the temple and attracted Trinek's attention in particular. He eyed the pupil suspiciously and asked further: "First tell me how you came to this association and afterwards why you wrote it on the board? " He pointed to the slogans with an outstretched index finger.

"Well, first of all," East began with relish, slowly, "I was at a demonstration at the weekend. There was demonstration for everything that could fit in the bag for the world revolution. There was a wide range of demands painted on signs that were carried made me very thoughtful. There were so poor people with me that they didn't even have money for soap so that they couldn't even wash properly. I felt so sorry that I went along with them.

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sheared. And they were really combative. A guy next to me shouted: "Smash the bulls like bullies!" A co-worker immediately shouted: "Always cheerful, the street fight continues!" Another bumped into a bull standing on the side of the road because he had such an evil eye. And then the Rempelstiltskin kicked the disorder in front of the shin as it went on. The Uniformheini did not like that and when he struck angrily, the Rempelstilzchen bent down and in his place the cockerel erroneously caught my pear and so I was thrown directly into the world revolution. I fell over and the dream men took care of me. I then woke up in a Red Cross outpatient clinic. There I was given this beautiful turban and a doctor ordered me to rest in bed for a few days and said that it could be a slight concussion. So today after school, I will go to my family doctor because I am in pain and feel very confused ... "

"Oh you poor! -" Babsy sighed audibly while the railroad added a " Yikes ! "

"Then why did you come to school today? " Asked Trinek. "I didn't want to miss your history lesson," East said self-indulgent voice. There was a slight giggle in the class.

"Quiet!" Trinek demanded. It was working in his brain and inside he felt that he was in trouble again. Having become cautious, he simply skipped the last sentence and said lightly: "If you are in pain, you can go home!"

"Yes, I have," East crumpled tearfully. "But I won't go home before your hour is up."

Ignoring his caution, Trinek asked suspiciously: "Why my hour? "

"You are a hero, Professor!" the pupil whispered and skillfully grimaced again. "They have up-to-date views and stand up for it in a manly way. So there has to be something about what we haven't seen in class so far. That's why I - answer number two! - wrote the topic of the world revolution on the board!"

"Aaaah - that's why? - That's why the writing. " Trinek eyed the board. Doom was approaching.

East nodded. "The demo has a whole number of

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Banners show the problems that need to be solved in a world revolution. A beautiful flag goes with it, green on one side and red on the other ... "

"I think we are moving too far away from today's lessons," Trinek tried to distract lame.

Now Schnauzen-Charly jerked up: "We do not mind, dear sir, story communicator ! - We want to stay on the ball! - You saw some of our class at the weekend demo, as a guerrilla model with a sample painting on your face, bravely marched with the groups of the soapy, the joint pullers and the junkies. They were not afraid to join in with the images of the blessed Victor Hugo, the 'miserables' and to share their concerns with the stripped. We ... "

"Out!" Trinek interrupted him shrilly. "What I do is nobody's business. Who claims to have seen me? -" He looked around angrily.

The student did not give up: "Professor, you seem to misunderstand us! We did not say anything negative about you, but admired your entry." The class smirked. And Charly continued, "Don't be so humble. " He gave the last word a special emphasis. "Anyone who has the courage to go with those who first go to the dealer to get some insane power and march in high spirits for the world revolution is the most human-like thing in existence!"

Trinek frowned. "What should I do with this babble? - And what do I have to do with the hash scene? - " He hesitated as to how he could deal with the mixture of insolence and opacity. He looked at the student with an answer, but Graff accepted the question:" We don't know what you have to do with the hash scene. The fact is that the demo consisted of a lot of crazy types. - And Charly found that you were going to stand up for free pills, for free mixing of sour milk and soda in South Africa, for free beer and diapers for

negro babies and so on and so forth. And as a history-conscious demonstrator to recognize the caves with the underdeveloped marble in their heads as comrades. So everything is paletti, isn't it? - "

Trinek stared again. "yes, - hey, - where did you get this vocabulary from? -"

"I was a prisoner with your friends," said Graff pointedly. "You learn all of this in passing. "

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"Who says these are my friends? " The teacher howled angrily now. Before he could continue, Babsy squeaked in between: "Professor, you still have a camouflage stain on the back jaw at the lower ear light: - May I remove it with a tissue? -"

Trinek was already cooking.

"Oh, let it go," said Snout-Charly gently. "That doesn't matter for our teacher. He's not a Schniegel-Poppie and of course he gives himself. Such camouflage paint remains do not indicate an ultra-horny type, but they are nice for those who know the environment!"

"Enough!" Trinek shouted. "Now the gentlest will notice what's going on! "

"Aha ..." came dry from a corner of the classroom.

"Quiet! " One saw the teacher's jaws start to grind with excitement. A short time passed like a pause for embarrassment. And completely unexpectedly, he said to himself calmly: "Stop the nonsense! - we start with the lessons.

"About the world revolution!" Meier shouted loudly. "Professor, I read a quote that fits the story! It says:" The victor still writes the story of the vanquished. The racket deforms the trains of the slain. The weaker leaves the world and the lie remains. "

"Now it's enough for me," Trinek cut off another word. "We are back to where we started. The word 'world revolution' is written on the board and a Nazi quotation is given immediately afterwards. I can't let it go any further!"

"You are doing me wrong with your accusation," asked Meier, "the quote comes from Bert Brecht!"

Trinek's face became a question mark mask. At the same time, there was a giggle in the class.

"Next time I'll show you where it is printed," continued Meier unmoved. "Brecht was an anti-fascist - wasn't he? ..."

"How long have you been reading Bert Brecht?" Trinek asked.

"Oh, a long time ago," replied Meier and made a theatrical gesture. "My father has his books at home. I also read the Dreichroschenoper, where there are sad songs. For example, the mourning song of a whore:" ... And a ship with fifty

cannons will set sail tomorrow ... - And a lot of sailors swam away with the war ark! "

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The class cheered.

"Shut up!" it broke out of Trinek's domination. Now Wulff stood up with dignity: "Professor, as the class representative, I have to draw your attention to the fact that this key is not only inappropriate for a request to rest, but is sufficient to call the school management for disciplining teachers. I would suggest that you join apologize to the class! "

"Nothing there," roared the teacher, hoarse with anger. "You deliberately disturbed the class and you will pay for it!" He looked around with flickering eyes, stamped his foot, then gave a jerk and left the room with quick steps. The door crashed shut.

"Free time until the next hour!" exclaimed Snout-Charly . "We hurt it!" Shouting and hooting broke out,

"We really got the maker's language out there." East shouted in between. "That would have looked at our heights."

"When everyone is asleep and Trinek speaks, it's called a lesson!" Meier quipped. "There will still be miracles ..."

And Rhode added as follows: "I will paint a blackboard to protect the path in front of the school, on which it will be written: Drivers do not bring children down, wait for Trinek. "

"This goes too far!" Wulff shouted. "Let such nonsense remain. Whatever happens, we always have to have credits on our side and the better part must remain - is that clear? -"

Now the door opened from the outside. The teaching professor of the neighboring class stood in the door frame. "But, but, gentlemen! - What is going on there? - Can you ask for quiet? You can hear this noise on the whole floor of our school. Where's your teacher? -"

"Escape!" cried East cheekily.

The professor pulled his ear. "What does that mean? -"

"We wanted lessons about the world revolution," answered Snout-Charly gently.

"Why? - What does that mean? -" The professor's eyes widen. Snout Charly got up now. "Professor, our teacher Trinek has been angry with our class for a long time because we couldn't always follow his line. Last week

in the end he marched in a demo with camouflage paint on his face, in which our classmate east was innocently injured by the demo heis. And now we wanted to buy a peace from our storyteller and hear about the world revolution. Is that also part of the history topic? - Or not? - We don't know why we did it wrong again. In any case, he ran away and let us sit uninformed. "In Charly's eyes, devils danced again.

Played sobs were heard from the two girls.

"So, so," said the professor. He looked at the class inquiringly: "For the time being, I can ask for peace again! - Stop any commotion. I will talk to your class leader later." Shaking his head, he slowly closed the door.

"Maybe this time we went too far," said Wulff thoughtfully. "Basically, we should stand out with an exemplary attitude. We know what we have to think of this mouse in history anyway. We cannot change our teacher."

"Hey, - mouse? -" etched East. "This is a rat!"

"And if so," replied Wulff. "All life has the right to life!

- Even snakes, spiders and whatever else
crawls around. "" Spiders? "Yikes!" Cried the
ralle from its place.

"Really, fun aside," said Wulff seriously. "If we know collect for an elite, then we have to adapt to a national nobility. Strictly speaking, the Trinek is only a victim of wrong time education. Presumably he was raised with acidic breast milk, slipped marbles in the dirt of a street as a child, struggled with learning later, and perhaps can hardly believe that he was able to jump to a teaching position. "

"And why did he have to study history when there were enough other subjects with less danger of disaster?" said Muthmann.

And Rohde added bitingly: "I see it this way because it gave him access to the ring of counterfeiters. For him, history is a piece of plasticine. You can manipulate your ideas. And he does!"

Graff waved her hand reassuringly. "In our grandfathers' jargon, these types of people were called poor pigs. It was not an insult, but an expression of pity."

Wulff nodded. "That should fit. As I already

before said, Trinek is a time sacrifice. He is self-sufficient and parrots re-education propaganda. - "

"A political illiterate!" crowed Rohde.

"You can see it how you want," continued Wulff. "I am sorry!"

Now East jumped into the middle of the room, took up a played Caesar pose and shouted: "The enemy is lying in the sand of the ring!" And pathetic: "pollice recto - thumbs up! - grace instead of death - gratia gladiatori historiae! -" The show was a success.

Wulff immediately gave a thumbs up, "gratia - grace!" The other students hesitantly followed the example of their speaker. They grumbled but gave in.

"So let's leave the story twister in peace," growled Schnauzen-Charly. "Unless he conjures up disaster from a cylinder with his threat."

"Wait!" said Wulff. -

At first nothing happened. When the next history lesson approached, the class waited expectantly. To the astonishment of the students, Trinek came into the classroom accompanied by the class board. However, this astonishment was not one-sided. There was astonishment in the faces of the professors when they saw a glass of flowers on the teacher's table. The students greeted us with a good, good morning!

Walking through the room, Trinek snapped: "How do the flowers get on the table? -" Looking around, he added: "Does someone have a special birthday? -"

Wulff got up. "Professor, you were upset about some misunderstandings in the previous lesson. These flowers are for you!"

Höhne looked at Trinek now. "You said there was a class uprising? ..."

At first the history teacher had no answer. He was upset by this situation. After a moment's thought, he said: "In my eyes, the class behaved in a challenging, undisciplined manner and brought about an uprising-like state."

"And how did it come about? " Asked Höhne.

I already told you that, colleague, when you offered to come to class with me! "

"Yes, yes, I know, but I want to give the class an opportunity to defend themselves against the allegations."

"That is strong," Trinek demanded. "Do you show solidarity with the students? -"

"I didn't say that," said Höhne. "I have never violated the unity of a teaching staff, dear colleague! - I know my duties from an educational point of view. But if you want to remember ..."

Here Wulff stood up and interrupted: "Excuse me, class leader, if I allow myself an interruption. - As class spokesman, I would like to make the declaration on behalf of all students, in order to avoid further developments, that we are sorry that our History professor felt challenged. We were only excited because our classmate East was injured by Chaoten during a demo in which our professor Trinek also marched. We apologize! "

Trinek looked poisonous and said nothing.

"Is that true, colleague?" asked Höhne calmly.

The answer was evasive: "Who cares, whether I was there or not! - What does that have to do with the matter? -"

Now Graff got up too. "Professor Trinek, you know what happened to me some time ago. And what we wanted to know from you in the previous lesson was nothing more than to find out how you, as a teacher, stand on the subject of the world revolution and this from a historical perspective, to explain. And then things just went differently because you couldn't accommodate the class's wish. "

"That was not part of the teaching material!" Trinek

exclaimed. "Correct!" Höhne confirmed this reply. He saw the students sharply

and said: "I don't want to stir things up anymore. Despite the apology I have to give the class a reference. The gesture of goodwill has prevented bad things. Calmness and order are the cornerstones of the school system. Got it? -"

"Yes ..." came back lame.

"Is the matter done for you too, colleague Trinek?"

The history teacher nodded sourly. Höhne's matter-of-fact manner had disarmed him.

When the class board left, the hour was quiet. Trinek had avoided questions and presented them listlessly. As he left the room, his eyes looked out over the class.

"Your flowers, Professor!" the railroad cried as he passed. He paused hesitantly. The girl jumped up, hurried

to the teacher's table, took the flowers from the glass and brought him the dripping hump.

"Thank you!" He took the flowers somewhat awkwardly. He cut a helpless figure. This time he closed the door quietly behind him.

There was a sigh of relief in the class. "The monster is gone!" cried Rohde.
"No! - The poor pig ..." corrected Wulff. -

The school week, which had started with the Trinek battle , then went on as usual after the apparent castle peace without any further events. And on Friday evening it went back to Zeller.

This time, Professor Höhne was missing and only Eyken came with Professor Hainz, where they were expected by the always curious students. The hot topic about the Black Sun had sparked great interest after Eyken's Babilu lecture .

Since the audience no longer expected laggards, Eyken was able to begin the lecture shortly after his arrival. He spread his notes on the table in front of him, arranged them in order and started:

"The oldest known trace to the Black Sun was already shown in the Babilu chapter . Subsequently, it is about the spread of this ancient tradition, which was also found in ancient Egypt. According to the now known Babilu records , new and additional explanations came about the Black Sun, which largely went beyond the ancient Ishtar cult and gained a foothold in ancient Egypt with new connections. There were earlier bold assumptions that there was a Black Sun, the existence of which could also be ascertained in the sky. This knowledge came from extraterrestrials , of which ancient myths reported.

To do this, one has to go further to explain the two types of a black sun, a heavenly one and a secret scientific one, both of which are apparently combined in the baby image.

Gisela von Frankenberg, who dealt in detail with human history over the past twenty-five thousand years and found a code with twenty-four basic motifs using the original alphabet , was able to read a cosmic-genetic program from this. From this it emerges that humanity is at the end of a cycle. The-

This corresponds to the Indian large-scale calculation, the Kali-Yuga. The code found by Frankenberg could only be solved with empathy. It resulted in a picture book of the subconscious and a basis for assumption about the cosmic status of man. The legacies of mankind from the areas of mythology, language and art are a psychological arsenal from the course of the cycle calculation.

The cosmic laws emerge from what is hidden in the code in images, formulas and numbers.

In ancient Egyptian one finds Osiris, the son of heaven, like the son of the sun, whose mother is Nut. This was represented as a naked woman with stars or suns in her body, as a representative of the universe. Hence the first taking of the Osiris Nut-Ra. The connection of the Ra with the original language was established again.

Now much leads back to lost knowledge. According to the results of the known calculations, the exact end of the fish age for the year 1950 results from the orbital cycle of the zodiac signs. With this, mankind is at the beginning of the new Aquarian age. And at this point in time, the code found now also revealed information about the planetary system of one's own solar region. Here, a black sun, called Se-khem in ancient Egypt, also appears in an ancient alphabet symbolism. The Egyptians also knew it as Sothis light. This sun was represented by the Sirius hieroglyph. The Sothis light is also associated with the Black Anubis dog. The god Anubis in human form and a dog's head, also called dog god, stood by Isis as a guardian and guarded them. Anubis also brings Anu to light again, with Anu not only referring to the Sumerian deity as such, but also the concept of time and circle, the pictorial description of orbit or a star orbit. The Sumerian Anu was shown in the representation as a jackal. This in turn gave rise to the Egyptian variety of the dog god. Some Egyptian images even show the Sumerian jackal head on the human body.

In addition to the Se-khem, there is the local god of Memphis, Ptah, who, along with Amon and Horus, is one of the most important gods in ancient Egypt, as the god and guardian of the black flame and the black fire.

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From the correspondence of Sirius with Anu, the god group of the fifty great Anunnaki gods also came from the Sumerian heaven of gods. The number coincides with Sirius' fifty-year period. And how closely ancient celestial knowledge is linked to myths can be seen from another example, in which a constellation adjacent to Sirius shows fifty Argonaut rowers for the Argonauts legend. A reference to a sky ship, meaning the Sirius B, which is moved by fifty oars, takes just as many years to circle the center.

While the Sirius star has only recently been scientifically examined in more detail, the Dogon tribe living in the south of

the West African state of Mali had a tradition of several thousand years with amazingly precise information about this star. The Dogon also know the smallest companion of Sirius, the so-called Sirius B, which was not visible and was only found in 1968 using a strong astronomical telescope.

The Dogon call this companion star invisible to them in their language Po. The astronomers gave it the name Digitaria because it is also described by the Dogon as the smallest seed plant in space. They call it the smallest and heaviest star. According to their tradition, it contains the seeds of all things. The question of the origin of Dogon knowledge has so far not been answered. The priests of the tribe trace the tradition back to an early period and claim that visitors came from outer space in time immemorial.

The most surprising thing is that the Dogon also knew of a Black Sun, which would also have its place in the planetary system. This would in turn make Sirius acceptable, all the more since the Egyptians used the hieroglyphic symbol of Sirius for their Se-khem, their Black Sun.

The knowledge of the early historical planetary system goes back to more than six thousand years, because since then it has been recorded at least in the Sumerian texts. The Russian scholar Sitchin, who dealt with these ancient writings, found a twelfth planet that bore the name Planet of the Gods. His proper name was Marduk. His position in the sky was far behind Pluto.

Pluto, Sumerian known as Gaga, also used the term Us-mi, which means in German: 'who shows the way'. It was rediscovered by the astronomer Tombaugh in 1930.

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So far, it was believed that the irregularities in the Neptune circulation were due to Pluto. In the meantime, however, it has been found that Pluto cannot be the cause due to its importance, which is a fifteenth-star. The search for the twelfth planet named in the old records began.

Marduk, as previously mentioned, was called an intruder from the outside in the old epic of creation. The Sumerians also gave it the name Nibiru, which means: 'planet of crossing'.

The Babylonian version of the story of creation tells of the Nibiru, which should occupy the cross streets of the sky, that he tirelessly crosses through the middle of Tiamat and that he is therefore called Crossing, he who occupies the center. The

version also shows how the other planets are divided into two equal groups and how the twelfth keeps crossing Tiamat.

According to Sumerian tradition, Marduk arranged the planetary system around the sun, which consisted of twelve celestial bodies, the counterparts of which formed twelve deities. Six were male: Anu, Enlil, Ea or Enki, Nanna or Sin, Utu or Shamash as well as Ischkur or Adad. The six others with female assignment were Antu, Ninlil, Ninki, Ningal, Inanna or Ishtar and Ninhursag. In the still enlarged divine world of the Sumer there were also treaty relatives of the twelve great deities and a few hundred team gods, the Anunnaki.

The planets themselves appear in the ancient texts of the Sumer and Babylonians as Apsu for sun, Mummu for Mercury, Lahamu for Venus, Ki for Earth with its moon Kingu, Lahmu for Mars, Kishar for Jupiter, Anshar for Saturn, Anu for Uranus, Ea for Neptune and Gaga for Pluto.

According to the Mesopotamian records, the Sumer knew all planets. In the old order, the orbit of the Marduk was between Mars and Jupiter. Strangely enough, modern celestial science has not yet found this planet. In the picture, Marduk was shown as a winged ball. This symbol was discovered again and again during the excavations in the Middle East. On temples, on palaces and as rock art, as well as on murals and cylinder seals. All rulers, be they from Sumer and Akkad, from Babilu or Assur, from Elam, Urartu, Mari, Nuzi, Mitanni or Ka-

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naan, they all worshiped this sign. The Hittite kings, the Pharaohs and the Iranian rulers knew it as the supreme symbol. The winged ball or sun sign is always to be found particularly on Egyptian representations. The emblem of the Third Reich also showed a new edition of the archetype from the Sumer period.

To avoid misunderstandings, it must be borne in mind that the Black Sun has been associated with Sirius by both the Dogon and the Egyptians, and in this case it cannot be assumed to be in a planetary order. The Sirius is a fixed star. In the present case, however, it is not about the celestial position of the Black Sun, but about its meaning, and it is precisely in this sense that it had its special meaning in the Near East and North Africa.

In the Egyptian encounter area, the Black Sun from the older Sumerian tradition remained in the foreground of the spiritual world. The Egyptians also attributed the seat of primal knowledge to her. Plato tried to learn more about the Black Sun during his stay with the priests of Sais, but failed. They only let him reach a low level of the secret knowledge they were guarding and prevented further penetration into their world, which was deprived of public attention. So much remained in the dark and for posterity.

Nevertheless, the Black Sun shone over a wide area. It came from Sumer from the north and returned northwards via Egypt. Surprisingly, there is a hint on a cult image of Athena. This shows a step tree with one large and ten small snakes in a spear and diamond correspondence. This is equivalent to Wotan's spear Gungnir, as well as the Egyptian Sirius hieroglyph, the dragon tooth. This in turn stands for the Black Sun and an existing semicircle for the White, which is also the shield of Athena. In the period between 400 and 300 BC, the Athena was also shown as a tree with three roots at the top of the head and standing on ten steps, showing five snakes on each side of the stairs. During the same period, a statue of a youth with a stunted pharaoh symbolism was created. It shows a king's headscarf as the sun, plus an apron, suggesting the zodiac, and a tree as a connection to both poles.

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The secret knowledge of the priests of Memphis also included the meaning of the original bull. This ancient knowledge later appeared on a found Greek vase and shows in a painting the birth of Athena from Zeus' head. This is handed down when robbing Europe as a bull-clad god. In the vase picture, Zeus sits on a chair, the legs of which are depicted as a tree sign. There are also two rosettes in the picture, one with eight and one with nine leaves. The eight-leaf corresponds to the Egyptian godliness of the Ptah sun, the nine-leaf corresponds to the Theban god unit. In the interpretation, Zeus's position would be as resting between two pillars, like Hathor in the primeval hill. In fact, the chair is not a primeval hill, but the H-sign of an Egyptian temple front with the two pylons of Isis and Nephtys. The latter, the female and white deity, Isis in turn in the novelty of the gods as black. And here Zeus sits instead of the rising sun and soul. There is also something else: In addition to Zeus, the vase shows a second figure with a double ax: This is the blacksmith Hephaistos, the Wieland of the Nordic myth. This double ax symbol was one of the most common symbols of ancient Crete, as was the double

feather of the Osiris crown for the Egyptians . Both are symbolic of the unencrypted original alphabet. And for Hephaestos the Apis bull stood in ancient Egyptian . This concludes the origin of the original bull in a large arc .

The double ax sign comes from the megalithic religion of the north. Again you come across Herman Wirth, who found this sign on the rock carvings and decoded it as a split or opening of the year, also meaning new life. Both axes, standing together, form a cross. In this case the annual cross, the year of the sun. The then stationary wheel is finally represented as a sun wheel, as a cross enclosed by a circle.

Research still has many examples of great cultural bridges. One must be content with the deliberate considerations with connecting pillars of the large bridge in order to be able to show the traces to the whole.

The meaningful number twelve, as it appears again in the order of gods and number of planets from the Mesopotamian region, was found as a sacred number from the finds of the Mohenjo-Daroculture in the Indus Valley. It was considered the highest divine number. The images of gods of this ancient streamland culture were

depicted with human-like shapes and wearing horn symbols as headdresses. These horn symbols, symbols of the bull age, are a link to the Atlantic origin. The Templar baphomet picture was undoubtedly from such an archetype and the Templars knew in their encrypted secrets more about the true meaning of the horn signs, which also came from the Atlantic period as signs of fertility. The sign of the cross, coming from the year sign, also appeared in the Indus Valley. The industrial culture is also of Sumerian origin. The question of why the written language was different was answered after extensive studies by the Christian priest Charles Foster in a book about the original language in 1852. Foster found convincingly that all previously deciphered ancient languages, including ancient Chinese and other Far Eastern languages, are linked to Sumerian, which in turn appears to be directly related to the original language. With this, the great work of Heinrich Pudur was started by Charles Foster eighty years earlier. More recently, researchers have also found that the earliest Egyptian inscriptions were written in a language that indicated that the script had been developed. This influence also came from Sumer. So Sumer was the mother of cultural developments in the areas from Northeast Africa to the Far East. The knowledge came from Sumer; it was the inner,

divine light of knowledge, highlighted by the sign of the Black Sun, which was on the midnight horizon.

And again the number twelve: In the first book of the Rig-Veda , this number is found as an order of division of a rulership of twelve provinces, expressed as the twelve-spoke wheel of an order.

In Sumer, such an order probably had 60 districts, but they were all subdivided by twelve administrative units.

Finally, the number twelve came to light again later in Snorri-Edda , where it says in Gylfaginni 3 about the Lord of Heaven: "His name is Allfather in our language, but he had twelve names in Asgard." -

In the much later Frithjof saga, a later explanation of the older Edda, there is a hint:

"There was once a ring
forged out of gold; the sky
was visible on it

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with the 12 divine castles,
changing months picture, called
Sonnenhaus by the Skalden. "

Fügner refers to Zeus with the twelve gods in Olympus, who ushered in the 'Golden Age' of the Greeks. Finally, the number of twelve continued in the Roman sky, with some of the gods presiding over the signs of the zodiac.

Fügner attributes the sacred number twelve to the cosmic knowledge of the early days, whereby the age calculation with its equivalents also plays a supporting role. After all, the ancient gods were all a reflection of the universe with its researched and recognized secrets, as they have been handed down and taken from Sumer and the city of Babilu.

The Babelute and the Germanic people had the same mother. It should be noted that the Babylonians and Assyrians wore the same horn helmets, that the shapes of the Babylonian ships were of the same type as those found on the Scandinavian rock paintings, and that the peoples mentioned all had a heroic spirit in common. In addition to the sources mentioned earlier, reference should also be made to the Babylonian creation epic 'Inuma ilisch': "The mother of the north who created everything ...!"

The horn helmets already mentioned with the baby people and then also adopted by the Assyrians may have been the reason that the 'horned' gave the archetype for the Judaeo-Christian Satan, the Shaddai. For ancient Judea and Israel, the peoples of Babylon and Assyria were the adversary devils. This assignment of the enemy could go back to the time of the expulsion of the Jews from Chaldea, since the Chaldeans, actually the Kalder, have always been in a tense relationship with them. The devil to whom the light bearer Lucifer was humiliated and changed, Satan, came from the tradition of the enemy of the Near East. This enemy image of Judea and Israel was later adopted by the Jewish-Christian religions as the horned prince of hell. The evil enemy was the 'devil from the north'.

That the Israelites knew a prince of hell in addition to the enemy from the north is evident from the Bible at Isaiah in chapter 28 in verses 14 and 15. There it says: "So now hear the word of the Lord, you mockers, you rule over this people who are in Jerusalem. - For you say: We have with you

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made a covenant with death and a contract with hell; if a flood comes along it won't hit us; for we have made the lie to our refuge and hypocrisy to our umbrella. "- So the black magic forces from Mount Zion combined with Satan against the peoples of the Midnight Mountain.

The Sumerian people and the babies who were among them left the news that they were the descendants of a people who had come from the north a long time ago. As northern people they were also considered by the surrounding peoples. As already mentioned, the references to the Babylonians as those who came from the Nordland or from the Midnight Mountain can also be read in the Old Testament of the Hebrews. Strangely enough, merciful science has so far failed to point out a hymn to the goddess Ishtar asking the goddess to help defeat the 'black-headed'. So those black-headed were Babel's enemies. The reference to this also leads to the conclusion that a large part of the people of Sumer and Babel must have been blond. And in the Old Testament there is the sentence: "Up, up! Daughter Zion! Flee from Babylon that you live there in the country of the north."

A very noteworthy note can be found in the announcement of a new baby. This will arise again in the original home, in the north, at the time when the goddess Ishtar opens the lid of the water jug. The designation water jug from the Babylonian stands for the Aquarian Age!

In connection with this prophecy, the prophecy of the Babylonian seer Sajaha must be understood correctly, in which she explains: "Then a light will shine like a young star on the edge of the sky ... that is the lid of the water jug. - There it will be the hour of the panther against the dragon, which a worm gave birth to and feed the giant, unsuspectingly, from worm to dragon, in the kingdom at midnight, here and there They will sit high in the saddles on the neck of the kings and princes, the light of the righteous seems to be darkened because they live in loneliness - But the new Babylon will shine at the base of the mountain at midnight who was the loneliest will be the new king of Babylon, the king of kings in the new kingdom. — And a horror will break out over everything

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the servants of darkness and all their helpers. All their gold will melt into screaming tears under the shining beam of the new Babylonian sword. And from the mirror of their wickedness, all of their vows of revenge will hit themselves who they did. - But the just will judge the unjust; and will shame them by their grace. "-

This prophecy of Sajaha was then found in the same text in another text, which underlines the importance of Old Babylonian hopes for a revival of the heritage:

"He will come from midnight; unexpectedly he will break into the earthly world living in poison, will shake everything with one blow; and his power will be indomitable. -

He won't ask, he'll know everything. -

A crowd of upright will be around him. The Third Sargon will give you the light and they will shine in the world. -

And the righteous will wade in the tainted blood of the slain unjust. -

Until the work is done, the fires of annihilation will burn from one end of the earth to the other. The real thing will remain all alone. "-

Another addition to the previous text was recorded in a tradition in which Nebokadarsur asked Sajaha: "How is Babil doing? " And the seer answered: "It will go down for a long time. The third Sargon will be." Only rebuild it in the land of midnight! There and then there will be a new babil. " And Nebokadarsur: "When, oh Sajaha, will all this be?"

And again the seer replied: "In so many years, counting from that day, as has passed since the first Sargon."

Sargon I, Akkadian: Sar-kyan, was a symbol of greatness and freedom for the old world in Babil and Assur. He was the king who, under his and his son's rule, brought the old empire to its peak. He and his son Naram-Sin enjoyed the highest adoration. Unfortunately, the historical timing is still unclear. Historical science oscillates between the years 3,900 or 3,200, but also between 2,800 or 2,400 before the era. The most likely number is 3,800.

It was then Sargon II who, around 700 BC, attempted to restore the old empire again. But he only partially succeeded.

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According to Sajahas, the promise of the coming of the Third Sargon was not fulfilled until the end of the old Babil. It says in the old tradition that he would usher in a new age and a new time by the late date of his appearance. And as already mentioned: The Third Sargon will reestablish the empire in the land of midnight. -

In the same sense, in Ezekiel, chapter 26, verse 7: "For thus says the Lord: Behold, I will send Nebuchadnezzar king of Babylon to Tire from midnight, who is a king of kings ..." . The reference to the city of Tire has no historical meaning; without a doubt the mountain Zion ...

Here the turning point announces the beginning of the Aquarian Age. It is the great seeing that shows what was and what will be. Every time leaves signs and statements. - -

The signs and myths lead from the original unity back to the great mother Atlantis. In the Mayas, you can still find the image of a world ideogram. It shows the large continents of the past at the corners of a square; Atlantis, Asia, America and Africa, indicated in the middle of Mu.

Linguistic connections point out on the sidelines, even to Panama. On the Atlantic coastal part of this small state, the Cuna Indians live on the islands of the San Blas Archipelago , who rebelled against the government in 1925 and proclaimed an independent state, which they called the Republic of Tule. They held their ground until 1931. Today their flag hangs in a museum and shows the sun sign as a symbol. When Vasco Nunez de Baiboa marched through the coastal part of the Panamanian mainland in the aforementioned archipelago in 1513, the natives encountered already called their area Tule. Their language was related to the Chibchas living in Colombia. They showed a higher level of culture than the surrounding tribes.

The Toltec Tula in Mexico and Tule in Panama are stones to a large bridge that provide information for further research.

On the way to the Atlantis broadcast, Frankenberg found that the Muiska Indians from Colombia made ship pictures out of gold that appeared manned with strange shapes. Strange because there were dwarf-like figures in addition to large figures. After Frankenberg's arrival

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the big figures would be people from Mu. The assumption is based on the name of the Muiska. The first syllable Mu indicates their origin and the ending syllables -iska are traced back from Frankenberg to the original Germanic Tiodiska, originating from Ti-Od . And the strange thing is that the golden Muiska models show the same shapes as those on the rock paintings of Sweden. The giant among the dwarf figures is considered by the Muiska to be the White God and represents a supreme son of a Kazik sunshine. It is believed that the Muiska had once learned to build ships. When the Amazon was still a huge inland sea that bordered the eastern Andes. If it were Thiudisk people , it was East Atlantic Thuata who had saved themselves to mainland South America when Mu sank and later mingled with the indigenous people.

In this area of the mainland, too, Irma, like the Peruvian Pachacamac, was the world creator or god of the world. The Viking Empire in the area of Lake Titicaca had a much older forerunner north of it at the same origin. And so it is not surprising that the origin of light in the northwestern region of South America was called Illa-Ticci . Surprisingly, the same word syllables from Sumerian-Babylonian can be found here: Illa, Ilu, meaning the origin of light. But the strangest thing is that you come across an explanation around half the globe, namely that this does not mean the daily sunlight. There is no ball that has landed in the primeval hill , which is shown with a sun sign. Thus, in the linguistic comparison unit, the same root of interpretation can probably be assumed, that is, the hidden reference to the Black Sun, which as such was lost in the Muiska's declaration of knowledge.

In the Ticci part of the word you can find out the original Ti, which has also remained in Sumerian. Ti is the second umlaut of Ta. As already mentioned, Ta was the oldest god of heaven. You can find his sign on the old rock drawings by the T-Rune . Ta stands for the Old God, for the "Great One". It applies to the husband of the Great Mother, Ma. Herman Wirth found out in his "Holy Original" about the Ta-God, the original- God . Ti is

the second umlaut of Ta and as a subsidiary form of Ta also 'God'. Ti is a name found in the southern regions. In ancient Egypt, Ti does not only appear as a southern Nordic god name;

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Pharaohs used the syllable as the royal name. Such a name was found when it was mentioned in the 'Mastaba des Ti' from the fifth dynasty. More about Ti has also been said before,

The T, also corresponding to the Ankh sign , was reproduced as a key sign in ancient Egyptian. It points to hidden knowledge and the cosmic world order. The veil of Isis with the Ishtar equivalent is also symbolic, and it says on a papyrus from a saying by the goddess: "... No mortal has ever found out what is hidden under my veil." -

The charisma of the primeval Nordic religion with its Supreme Being, as found by Herman Wirth when deciphering the rock signs, also gained a foothold in ancient Egypt. In addition to the Ishtar-Isis connection, trace elements also remained from the time of the first Nordic dynasty. Under Pharaoh Akhenaten, correct: Ench-en-aten, translated 'servant of the sun', the multi-goddess developed by the priests was brought back to the One God, represented by the visible sun. Ench-en-aten, also known as Amenophis IV, or Amenhotep, more correctly in the ancient Egyptian tradition: Rah-neb-su-ti-chuen-Aten, left the following revealing prayer and closing statement on a papyrus:

"Great God, creator of the world and father of all life, God of the sun!" it says at the beginning of the transcript. And extracts further:

"You yourself, great God, are not visible to us, but we see you in your creation as we see the reflection of the purity, beauty and power of your mind in the light of your sun.

We don't hear you, great God. But feeling you in the heart and in the soul, we admire your wisdom; for your silence tells us infinitely more than the tongues of the world can tell and we now know that every soul that feels you, turns to you and wants to worship you, must keep itself silent and that the mouth must be calm and not to disturb the peace of your presence.

The light of your sun is the reflection of the light of your mind and we have only now recognized that only that soul can feel your presence, greatness and glory and can truly recognize you, who can flee the darkness, raise her mind to the light of your mind and whose purity tries to become a part and thereby also becomes light itself.

In the light of the mind dwells peace and quiet, in the darkness of the mind there is always fermenting unrest and restlessness, which urge to break out without ceasing, and because they are the fruit of ignorance, lies and impotence, result in malice.

But you, great God, are there and in silence you give the people who pay attention, who show the way to the light of the knowledge of your being, your strength and your glory clearly and purely.

In the darkness of our ignorance we felt your being, your strength and your glory, but misled by the lies of the darkness of a strange spirit, we have you as the father of a group of gods like or subordinate to you, as God A-men and all the other portraits of the gods, as you called yourself, worshiped and offered all the same food, drink and incense offerings.

The treasure now found, an inheritance from our fathers of ancient times, teaches us two kinds of knowledge and one of them is less important because it tells us about the migration of our ancestors, because of the knowledge and worship of a true, eternal God, hundreds of thousands of them Home A-arya-var-tah forcibly expelled from Ga-anga via the sacred stream Sind-hu, across the desert Ai-ry, mountains A-ryan, Pa-rasu, via the second sacred stream Pha-rat, through Ra-ba coming - only here at this our holy stream A-ur-a and found a new home, which they could cultivate and consecrate to the true God in peace and tranquility, the other knowledge has an invaluable as well as infinitely great meaning for us, because we too have recognized the true eternal God through the inheritance left to us.

Even though the language of the scriptures differs in some words from that which we speak today, we have clearly found the true meaning and meaning of the parts that have been looked through so far, and next to me and next to the high priest Sut-ench-Amon, his Brother Ae-je, with the princes Se-kä-en-Rä and Tut-ench-Amon married to my daughters, with the help of five priests, continue this work ... "

In further papyri, preserved in fragments, it goes on: "God Ra-Käa-aton Rä, with his full name: Ra-suta-nute-ru-Käa-suten-aton Ra-Amen - god of heaven, creator of all and father of all life, god of the sun. - "

And in the report left by the high priest Sut-ench-Amen: "As far as the records of our ancestors go, we know that they only knew, worshiped and worshiped this one God. The lists of the pharaohs, as well as the lists of the high priests, however, are sufficient only back to 5156 years, if we count backwards from the second year of our Pharaoh's reign - written in 1490 before the era - and include the thirty kings of the 774-year reigning Mena-Hor family, which died out in male succession with the thirtieth of this name .

The eldest daughter of the thirtieth Mena-Hor, Man-neb-du-ma, married the elected high priest of the temple Amen-Ra in Te-ni Ra-en-fer . At their request he was proclaimed king of both empires by the priests, governors and by the people at great festivities in Te-ni .

... adopted the name of his wife, the queen, with the red crown of the northern empire and the white crown of the southern empire and ruled as the founder of a new Hor-Men-na house, for which reason he did not give the name the consecutive number 31 was allowed to inflict, since he himself was not of the gender of the preceding Me-na .

From the available lists we can see that the beginning of his rule over both empires from the North Sea far beyond Necheb and over the confluence of the two arms of our holy stream A-ur-a, falls on the first day of the fifth month exactly 4382 years ago (5872 vd Zeitalculation), but we also see what has been made of the one God since then and how many 'gods' the priesthood has brought to him.

The references of today's priesthood to the then over 350 years long foreign rule of the robber pharaohs over a large part of the northern empire and the assertion of a necessity to set up counter gods of the deities they brought in and imposed on our people are empty excuses, but today they are also open lies , since the found holy inheritance of our ancient ancestors tells us very precisely that the truth lies only in the nature of one God, because the very spirit of this one God is the truth. "

Amen-Rä-suta-nuteru-suten-Amen - Father and Creator of Life, - God of the Sun!

In addition, it must also be explained that the word 'pharaoh' can be traced back to Nordic origins. Menes, also Mena, was the first ruler of his dynasty to hold this king title, the

was derived from the 'Farones'. The Farones were noble titles of Gothic peoples.

- On this top soil of Nordic influence on the early culture of ancient Egypt, the Sothis light from the Black Sun could also be seamlessly adopted and understood. This primal light of ancient knowledge was later obscured by zealous priests and then extinguished. Foreign rule and foreign gods had also left the roots of their origins dead in ancient Egypt.

The Egyptian priest Manetho, who worked as a historian in Greek in the third century BC, also left a record of the rule of Hyksos. Strangers came into the country like the locusts, according to the papyri, they destroyed everything that was Egyptian. The Egyptians were ousted everywhere and lived like strangers in their homeland. They disregarded and destroyed cultural values, vilified religion and lived like parasites at the expense of the Egyptians ...

Nevertheless, the oldest knowledge of fragments that have survived shines from the Ur, the home of all languages and cultures. In the myth of creation of the Sumerian cuneiform texts on the first panel of Inuma flis: "Umu hubur pati-kat kalama ... The mother of the north who makes everything ..."

The hunt for the primordial knowledge means nothing more than a race to the Black Sun in order to obtain the inner light and thus the great knowledge of the Eternal Book. The Black Sun, the sign of the primordial knowledge and wisdom, stands alongside the knowledge of the existence of the White Sun and opens the way to the divine and to the beginning from the renewing primeval.

With the expiry of antiquity, knowledge about the Black Sun disappeared. It was only guarded in small, dedicated circles after the emerging Christianity ousted everything old. It was the Templars who began a search for ancient traditions during the crusades to the eastern Mediterranean coast and thereby found the trail of the Black Sun. They, too, kept the knowledge they had found for themselves, just like many other things, in order to withdraw it from the suspicious eyes of the Roman Church. They successfully thwarted every attempt by the Vatican to sneak in.

Freemasonry emerged centuries later, and nothing was heard of the Templars who remained underground. This, unsolicited and of its own accord, took over the temple

To continue tradition. What is left of it is not enough. After all, the Freemasons probably knew the purpose of the old order,

but they too were denied access to the records, which were beyond access. Instead of the initially unknown Black Sun, Freemasonry placed the sign of the Golden Sun in the foreground, symbolized by the 'eye of Yahweh'. When indications of the sign of the Black Sun appeared after the well-known translation results of modern science, they were taken away from the 'eye of Yahweh' as a counter sign of the 'whore Babylon'.

In the end it was a small circle of experts in the field of the Third Reich's protection squadrons, who paid little attention to the line and politics of the party in power and pursued their own direction under the protection of the Reichsführer of the Protection Squadrons. This circle, whose relatives were almost always higher ranks and could pull threads from the background, was also the one that absorbed the Black Sun as inner light in knowledge and as a sign of identification. This circle was able to get through the fact that the Black Sun was to be shown as a 'Black Ronde' as an additional emblem of the Schutzstaffel Air Force, which was in preparation just before the end of the war. The rapid end of the war destroyed all plans. What a strange match: the abbreviation for Black Sun is two S and the abbreviation for the protection squadrons of the Third Reich were also two S. These were also persecuted as soldiers after the war, like the Templars, Cathars and popular forces of other nations used to be.

After the end of the war, the 'Black Round' was also intended for the flying disks, the V-7, which could be withdrawn from the Allies' access. The new labeling no longer took place. The V-7 from the Antarctic base was still flying with the usual Air Force sign. This remained the case with the later connecting flights between Antarctica and the alternative points in the Andes.

Then the Black Sun fell silent. - - -

That would be the end of this chapter. However, after the German Antarctic base was briefly touched on in the final part, an addendum independent of the main topic would still be worth mentioning.

A year after the end of the war, an American fleet association consisting of thirteen units navigated Antarctica

at. This company was under the command of U.S. Admiral Byrd. A reconnaissance squadron consisting of four aircraft was sent to locate the German base on Neuschwabenland, the

German Antarctic territory . This disappeared without a trace. There were no reports and no calls for help. Since they knew about the shipment of unknown German secret weapons and did not know their effects, Admiral Byrd stopped the company and returned with the Fleet Association of undone things.

Under the cloak of the international 'Geophysical Year' 1957/58, a new advance against the still existing German base was planned. Already towards the end of 1955, talks were held between the USA and the USSR in order to explode atomic bombs over the Antarctic for purely scientific reasons. The aim of this experiment was to heat the temperatures at the South Pole by several degrees in order to gain a better insight into the geological structure of the ice-covered sixth continent.

More about the Antarctic base 211 in the volume "Wolfszeit um Thule".

This would have carried out a scientific and at the same time secret military project in one. The scientific plan lagged somewhat. According to existing calculations, an example related to Greenland showed that ten million atomic bombs of the size of the Hiroshima bomb would be needed to freeze ice on the largest island in the world in order to achieve a result. But this would result in a huge catastrophe for all of humanity worldwide. The area of Antarctica is seven times larger than Greenland.

So the planning remained to select a narrowly limited test area and this part should refer to New Swabia. Since the previous attempt to approach the core of this area was already unsuccessful, an atomic explosion was the only viable solution, and scientific evaluations were also to be expected. The plan took firm shape.

A flotilla consisting of the US destroyers "Warrington" and "Bearn", the destroyer escort ships "Courtney" and "Hammerberg", as well as the tankers "Neosho" and "Salamonie", the aircraft carrier "Tarawa" as the flagship and the "Norton Sound" ", a former mother ship for seaplanes, then rebuilt as a test ship for nuclear missiles, and finally the water

Airplane escort ship "Albemarle" as a single ship that was not part of the association was launched in the South Atlantic.

On August 27, 1958, at half past two in the morning, the first rocket was launched by "Norton Sound" 77 kilometers southeast of Tristan da Cunha and detonated at a height of 480 kilometers. A second missile followed on August 30, a few days

later, and a third on September 6. All three missiles were of the same type. They were RTV-3 Polaris test rockets, i.e. three-stage solid rockets with single-line nuclear warheads in the third stage. The nuclear warheads each had one to two kilotons of energy potential. The company was called "Argus Project".

These high-altitude explosions were intended to trigger electromagnetic shock waves in order to destroy or put out of action the electrical equipment at German base 211, but above all the dreaded new German Klystron EG projectors and the V-7 bases. In a later attempt at advance it turned out that the test plan with the explosions had failed, since the German devices had meanwhile been further improved and the shock waves generated could not harm them. The Klystron EG defense systems remained intact. The base was only sparsely manned, since a large part of the crew had already been flown to South America. This measure had proven to be necessary as the difficulties in replenishing were increasing. In addition, people in the Antarctic are intolerable for long periods of time. The bacteria -free Antarctic zone degenerates the human immune system and every harmless infection has fatal consequences in the South Pole's outside world.

Subsequently, on December 1, 1959, the Antarctic Treaty between the United States and other interested powers came into being, in which a neutralization of the entire area was agreed and signed. The established research stations could also serve as observation points with warning systems. "

When Eyken had ended, the audience showed surprise and astonishment. So far, no one in the audience had heard anything about the German secret weapon V-7 . The leap into the present from the long

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The series of layers, beginning with the Black Sun from earlier times and looking back into the Middle Ages, excited the minds.

A tangle of questions began, but Eyken waved it off. "It is late and I cannot say anything more about the final statements. With this lecture I also say goodbye to my listeners, as I will be traveling shortly."

Cries of regret were heard. The students circled Eyken's table and asked to meet again. Eyken shook his head

regretfully. Then comforting: "Maybe I'll come back ..."

When he left, he had to go through a trellis of those present, who gave him escort by shouting. "I'm just a sower," he murmured. When he got to the exit, he turned and said audibly: "Guard the inheritance! - -"

The mood in the class was depressed. Eyken's announced departure hit the student community hard. That was not all. The next class, Höhne, had told his students that he was waiting for his transfer. The talks had got around. It was not possible to find out whether it was Trinek or any other place that somehow got the whole thing in the wrong mouth around five corners and must have played up to a political drama. In any case, the student community came to the common conclusion that it was part of the rules of the game of new democracy to transfer unpopular teachers even if only an uncertainty situation replaced evidence. A transfer measure thus appeared as a precautionary measure in order not to make a suspicion a reality. The self-appointed judges found this process mild.

When Höhne had given the opening, there were trodden faces. Wulff, as the class representative, felt obliged to ask the professor: "May we find out what reasons the superior school authorities are bringing to the meeting to justify this transfer?"

Höhne calmly looked at the spokesman and said: "The supervisors are not necessarily obliged to give reasons for such measures. The form is sufficient to replenish any other need. Our school principal answered my question like a real worm when asked for the real reason convoluted and, at my insistence, let it be seen that it was believed that my work at this school was harmful

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Influence the class. Of course I know that there is a political mistake.

The class showed excitement, but Höhne immediately waved it off. "No statement! - Of course I will come to the next meeting anyway and there we can talk. But I ask myself to see the lesson as such and to refrain from any deviation from the subject matter. Is that clear? - -"

"Jaaaa ..." came back from the class meekly.

These events shaped the next Friday also determined the course of the meeting.

The two professors and Eyken came together with a little delay. When they noticed the unmistakably depressed mood of the entire audience, it was Hühne who said emotionally: "But, my dear ones - who will be depressed in a minute? - I know that we have become a small community, the teachers and Pupil connects. That means a lot in an environment in which we live today. But think soberly: All of us who were at war have always lost good comrades around us and had to fight fiercely regardless of losses. We mourned, but it didn't hinder us from doing our duty, and even more personally: It's not long before the end of school and the matriculation exams usually break up class friendships Teachers of one subject or another, but otherwise everyone has their own paths to further studies or jobs. Take things as they arise! - "

Now protests were heard. East, the idealistic fanatic, was the first to shout: "Our class agrees to hold together as a community after school. And we also want to keep in touch with you and your friends. May we do that? - "

"Of course," returned Hühne gently. "I can't move that far to avoid coming here every now and then. In addition, Professor Hainz is still here and is still available. He has already declared himself willing to do so. And as far as Mr. Eyken is concerned "- Hühne looked at him briefly," he will say a few words himself! "

Eyken nodded and turned to the students. "I already said at the last lecture that I was traveling. Should that be moody

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Destiny but here again, then I promise you that I will get in touch with you! "

The three men sat down. As soon as they were sitting at the crumpled table, Wulff stood up and spoke up: "Dear Professor Hühne! - I have been asked by the class to explain that we all feel guilty of being the cause of your transfer. If we had If you don't ask for lectures, then ...
- "

"Halt! " Interrupted Hühne. "Not a word further! - I am a free man and am not under any pressure. The current situation cannot prevent me, at best only hinder me. If I have succeeded in building a small community, then I have remained victorious over the disabled people only that counts."

These words did not fail to work. Then a whisper came up. It was East who turned to Eyken first: "Mr. Eyken, what do you

say about this process? - Is there no conscience among the political authorities? -"

A somewhat bitter laugh came back in response. "Conscience? - What conscience? - All people have a conscience. Only many don't use it! -"

Höhne interrupted again: "It is my wish that nothing more is said about this transfer topic. So that's it! "

Another silence. After a while Rohde hesitantly asked: "If there is a change of subject, I would like to ask Mr. Eyken briefly before his departure, why you can still believe in a new force of the German people after such a devastating defeat in the Second World War? "

"It's easy to answer," Eyken replied calmly. "As a soldier, I have experienced what German soldiery is capable of when it is challenged. We did not lose the last war with a weapon in hand, but the treachery that has been repeated in the history of our people has killed us. Our history Siegfried got up again and again and always got his Hagen.- In the Second World War it was German officers whom Hitler trusted more than his old guard, and his deputy after the unfortunate Hess, Martin Bormann, played the Soviets The Reich Commissioner for Ukraine Koch, many years after the war, turned out to be Agent Stalin, who was tasked with provoked ruthlessness

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to challenge the partisans to bind strong German army forces. If the promise originally made to the Ukrainians to recognize their country as an independent state had been kept, Germany would have received one or two Ukrainian armies against the Bolsheviks. This would have sealed Moscow's fate. And Koch played his agent role so masterfully with Stalin's order that Hitler and the German defense were fooled. And then there were the agent rings of the Red and Black Chapels, which worked undetected for a long time and caused us severe damage. Then the mess happened with the east wall, which was planned and ordered by Hitler to build a protective dam against the incoming Red Armies. When Hitler appeared on the front lines for a front visit, he found only signs with the plan names instead of concrete buildings. Instead of taking immediate action, he let things go as they were. No one was put up on the wall for treason or sabotage, or otherwise punished. And then there was the Stalingrad thing. Himmler's security service had a top agent on the back of the Russian front who knew Russian perfectly. He has the code name Wolf, came from Vienna and brought intelligence, highly explosive material through the battle lines. At his third breakthrough, he

came back with documents containing exact troop numbers, unit strengths, armaments, names of commanders, and other information about the upcoming major Russian attack against Stalingrad. This message probably got through to Berlin, but got stuck in an undiscovered place and did not reach Keitel or Hitler. In any case, it was embezzled by a person standing directly in front of the highest positions. The Vienna SD control center only received a short message stating that higher places were not taking the fantasy message of an East German market seriously. It was only much later, when the calamity had already started, that these reports were confirmed in full. The newsman Wolf must have made cross-connections to high Soviet positions in order to receive such precise and extensive material. When he had brought the Stalingrad warnings, he returned to the Russian lines. In this fourth attempt, fate overtook him and he was lost. German defense had completely failed in Romania. As

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Romanian troops overflowed to the Russians and made a U-turn against the German associations, the German Army Command was surprised. Reliable agencies of the Himmlers security service had warned in vain in advance. Much of the Admiral Canaris' German countermeasures have been pushed back and betrayed to the enemy forces. When the chief of defense was convicted and arrested, it was far too late and the damage done was irreparable. Then there was the Schirach case, which failed as governor and Gauleiter of Vienna. The Vienna control center of the Reich Security Main Office collected an entire bundle of files on the Schirach case and sent it to Berlin with a courier. Himmler considered the submitted files to be important enough to personally speak to Hitler and hand over the facts. With a gruff hand gesture, the Chancellor refused to take over the package and dismissed Himmler mercilessly. When the Russians later invaded Vienna, the party people of the Gauhaus summoned by Schirach to defend themselves were found without a leader. Schirach had previously declared that he would be the first behind a machine gun on the Ringstrasse. He simply let his people down and went, as it was called in the local language, to donate. Many other things were withheld from Hitler. Bormann intercepted important reports or talks in the Reich Chancellery. It was the same at the beginning of autumn, when the invasion was already under way in 1944, that a

major of the Leibstandarten from Vienna and Vienna's former Gauleiter, Bürckel, from Saarland, asked Bormann for an urgent interview with Hitler. Bormann knew how to hold the high-ranking party people and help them after ten days of disabled waiting. It was about an order from Bormann that was to cause farmers from South Tyrol to be relocated to Alsace, which was unsuitable for their climate. The South Tyroleans were to receive farms from French farmers, at a time when the Allied invasion troops were already advancing on the offensive against the Empire. With the expulsion of French farmers, ordered by Bormann, a new partisan herd would have arisen behind the hard-fighting German troops, as Koch had already successfully achieved in Ukraine. The fact that it no longer happened was due to the rapid advance of the Allied invasion forces. Bormann was also able to

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carry out the ongoing transfer of people from South Tyrol without much scruple, since Hitler left the south of Tyrol with the core German population to the Italians. Bormann's games were not exposed until his radio communications with the Soviets had been intercepted and located at the immediate end of the war. One could add a lot of known and unknowns to the tragedy of constant betrayal. And many consequences of previous mistakes could have been avoided if Hitler's enthusiasm for England had not missed the great opportunity to end the war more quickly by preventing the army command in the crucial hours of Dunkirk from stepping on the foot with the defeated British at the same time to set British island. And the examples are only selected here; you can still say and so on and so on. - " Eyken had talked himself into excitement.

"How could it happen that this chain of errors continued and never broke off?" asked East, shaken. The other students get pale faces too.

Eyken 's features hardened: "Because a Reich Chancellor tolerated and even promoted a whole rat tail of traitors and dubious natures, such as Bormann as a deputy, cook, high Wehrmacht officers, and again: and so on, and so on. Hitler' s bold ideas failed because of that lack of knowledge of human nature. The honest and clean idealists were burned on the fronts or put aside. "

"You are very critical!" threw in Höhne. "But that's a good thing. " "Of course," Eyken admitted frankly. "Today's young

people
should experience all the best, but also all existing mistakes. This is the only way to avoid repetition errors later. - If you want to hear the truth, you have to commit to it, whatever it looks like. In the fight against lies you must not spare yourself!"

Höhne and Hainz nodded their heads. "A lot will probably never come out again," said Rohde.

"Isn't the report more than enough?" Eyken said slightly irritated. "Thank goodness a number of books have already appeared that serve the truth and enlightenment. Books have always been the best friends for those thirsty for knowledge and they hoard stored knowledge. You just have to know how to find the right works."

"And what if you read wrong books first or at all

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Rohde asked. "Then you fall on the wrong side of the wrong way?"

Now Eyken looked amused. "It doesn't stop at just a few books. Bookworms keep on rummaging. If you first come across the wrong literature, the right one will follow when you go fishing! The important thing is that you always keep on searching. And the knowledge of a fake knowledge is harmful never, if you have real knowledge and inner strength. You then have your own discernment and can easily refute the seduced with their sayings. Real thinking has still overrun hollow phrases."

"But how is it that Karl Marx's Marxist Bible could revolutionize half the world?" Rohde continued to drill.

"A good question," Eyken replied. "There was simply a lack of thorough thinking. There have always been followers who were too lazy to think and who were enthusiastic about the titles of works without knowing the content or understanding it after a brief reading proletarian class struggle is a typical example of the fact that the advocates of Marx's idea in the broader general community did not understand it properly at all and that the smaller part of the intellectuals never critically compared it with the laws of the national economy 'the apparently' revolutionary'.

Marx himself did not value his work highly. In 1967, the Hamburg "Spiegel", number 38, wrote a letter from Marx from London to Friedrich Engels, which frankly states, among other things: "... This shit will be finished this week ..." Not a fine key, he could not describe his work more precisely. With that he

had displayed his work, "Das Kapital". Engels, on the other hand, later called it the 'Bible of the Workers'. And - excuse the unfair repetition!

- Half the globe ran after this shit in the ensuing times, making revolutions and persecution massacres. Marx had mockingly admitted that he was not a Marxist!

Heinrich Heine expressed how capitalism really stands: "... It is the interest that drips down continuously into the capital, which is constantly swelling; one hears properly how it grows, the riches of the rich. In between the soft sobs of the

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courage. Sometimes something clinks like a knife that is sharpened ... "The root of the evil is clearly recognizable in the interest system. It was already chosen by Yahweh in the revelation of John his

People recommended.

Hitler then promised to break interest bondage in his party program. As a result, however, after the takeover of power, his money management specialist Gottfried Feder disappeared and instead of the sacrifice of the golden calf, the high degree freemason Hjalmar Schacht was entrusted with the organization of the imperial finances. The world order continued to exist worldwide with the systems of the Red and the Black International. The truly revolutionary break with the prevailing monetary system failed to materialize, and the universally reigning Golden International remained above the two already mentioned international ones.

In this already visible awakening to the new world system of the Golden International, the Germans are currently still with sleepy eyes and let themselves be sprinkled with unrealistic phrases.

The American Kissinger, who was able to imagine himself in his brother Marx, was not wrong to say: "Marxist socialism belongs to the group that already promises paradise for the earthly side of the grave." Thus, after a few revolutionary movements in the western democratic states, socialism ignited by Marx became a messianic religion of promise that is already well worn. Marx himself became paralyzed when he wrote the self-destructive sentence: "Humanity has only ever set itself tasks that it can solve." Moeller van den Brück presented the counter thesis: "Mankind has always set itself

tasks that it cannot solve. Here is the genius that guides it. Here is the demon that drives it!"

It is in the mass thinking of the democratic systems that the free flight of the mind of creative people is repeatedly hindered. Friedrich Schiller recognized this early on and wrote in his unfinished 'Demetrius':

"The majority?

What is the majority? Majority is nonsense, mind has always been with only a few. Take care of the whole who has nothing? Does the beggar have any freedom, any choice?

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He must be the powerful one who pays him
To sell his voice to bread and boots.
The state must go down early or late,
Where majority wins and ignorance decides. "

Basically, socialism is totalitarian. He is the cause of the democratic change to democracy. In his thinking, individual responsibility is fascistoid. In the equalization of all people, however, no responsibility remains for anyone. You can escape from any responsibility, postpone all mistakes to others and make a big cycle out of them. And where everyone points to the other, corruption is rampant. - The Arabs have a good saying: "Where the rags rule, the men wither away!" - It doesn't have to be so blatant in every case, but the vulnerability lies in the system.

"And how long does it go on like this? " Asked East. Now Eyken's face grew hard. "It's up to the youth! - They have to stand against the provocations. They have to face the terror that brings enslavement. They have to fight with great knowledge and education. Nothing that is done is free. It always depends on the attitude of a few From which the others can align themselves. You have to orient yourself according to the many models of great German history and have the Reich as your goal! - A waking sense of mission overcomes all difficulties and resistances - Always remember that the new Aquarian age The prediction of the great seer Sajaha of Babilu will be fulfilled. With the opening of the lid of the water jug, as it was said in the old texts for the Aquarian age, the time of a new great king or emperor comes Germania in its old, tried and tested form and wholeness rise again from the darkness of now and experience a new great moment s

Knowledge one can find out that the water from the 'pitcher' are the natural conductors of the cosmic sun-ether-force . These intensifying forces from outer space cover the newly beginning age and the water sweeps away everything dark. The Nordic legislator Mannu brings the old laws back with a new morning.

The northernmost constellation is the sign of the swan. The earth and its inhabitants are already in its

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radiation sphere and indicate the new awakening of mankind. The swan is the Germanic god bird. The Whooper Swans will once again cross the north with singing wings and find the Germans to come back to their senses. The primordial light, already adopted by the ancient Egyptians from the Sumer period and known in its language as Neb-sut , will again have a bright shine and shine for those who know . And a new, strong empire will ensure peace for people in Europe! "

Driven by an inner force, the East had sprung up. "We are the rebels of Thule!" it broke out of him and his eyes shone.

"We are the rebels of Thule!" the others repeated, raising their hands to swear. And Wulff added: "With the legacy of the Atlantic North to the New Kingdom!" -

Now the teachers had got up too. The community had set a duty and a goal. Following this soulful departure, Höhne concluded with the words of Ulrich von Hutten:

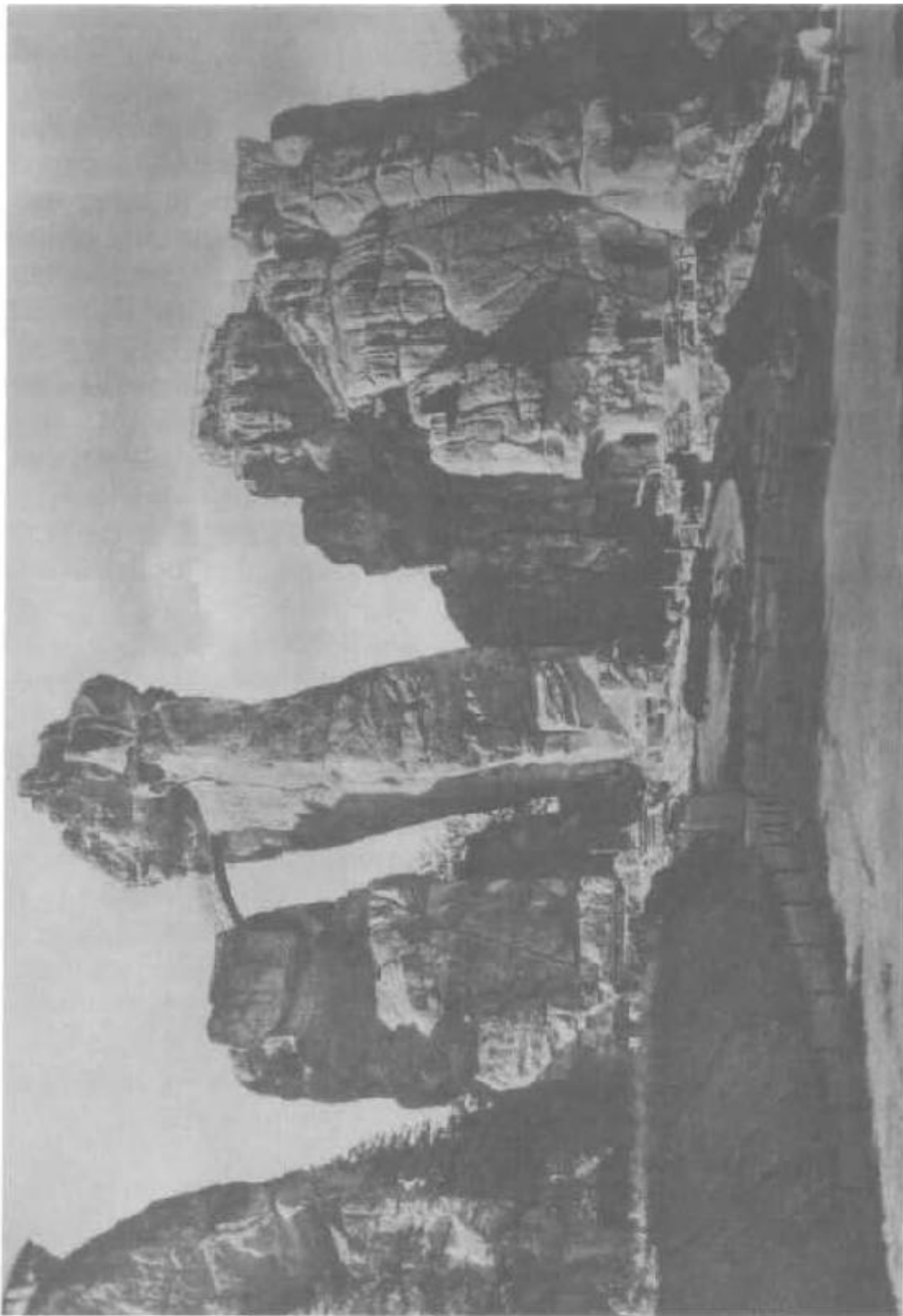
"... Often great
flames came from
Finkle.
Who knows if I will
avenge it? The run is
already on.
I bet on it:
Should it bend or break! ... "

AFTER SOUND

The guide to this book was the search for the real past. In the beginning there is always the truth and you have to find it out from the undergrowth of the subsequent falsifications. It is an obligation, even if it is sometimes uncomfortable.

The seekers of truth are said by Friedrich Rückert (1788-1866) given for guidance:

"These are the wise men
Those who travel to the truth
by mistake. Who persist in the
error
These are fools. "



The Externsteine in the Teutoburg Forest.

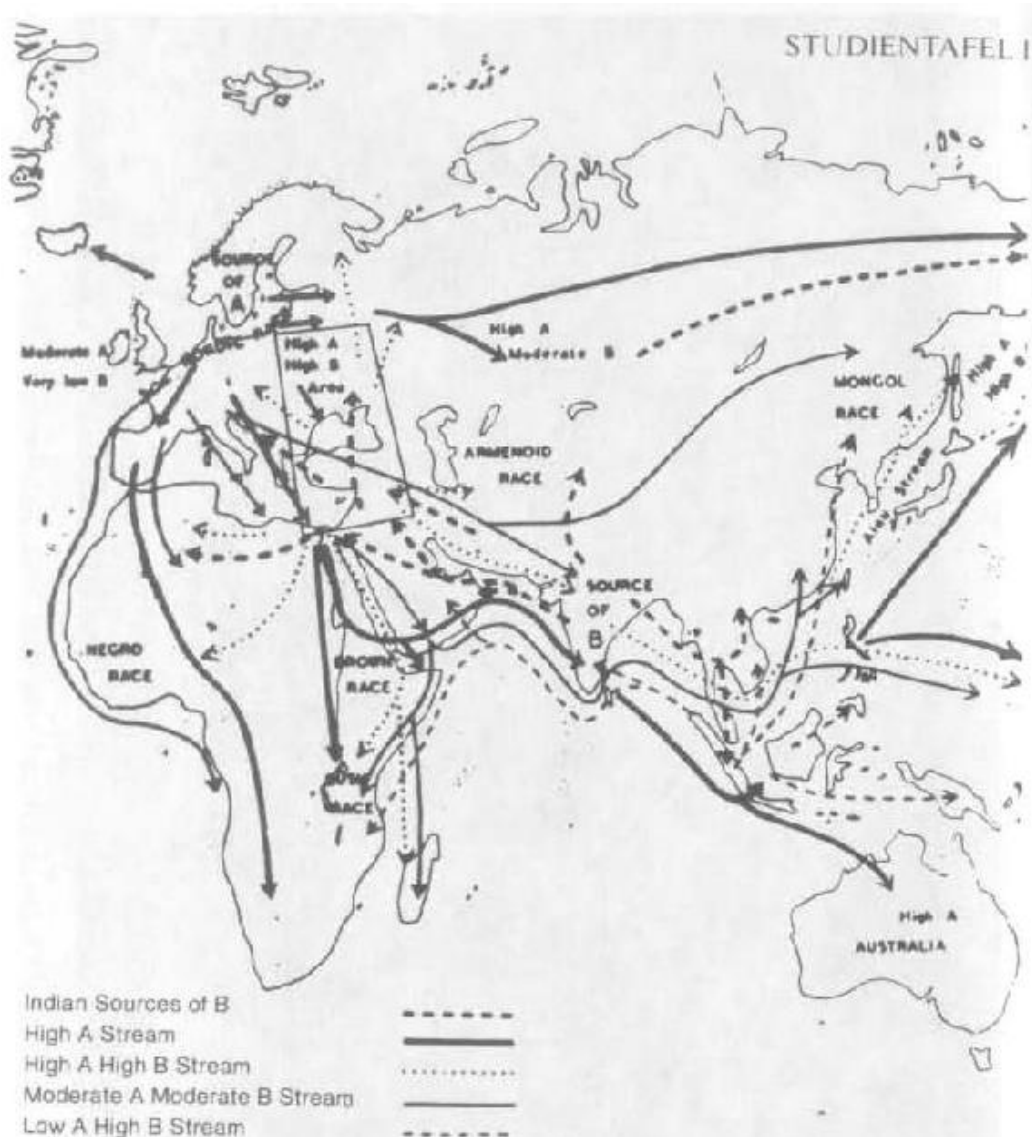


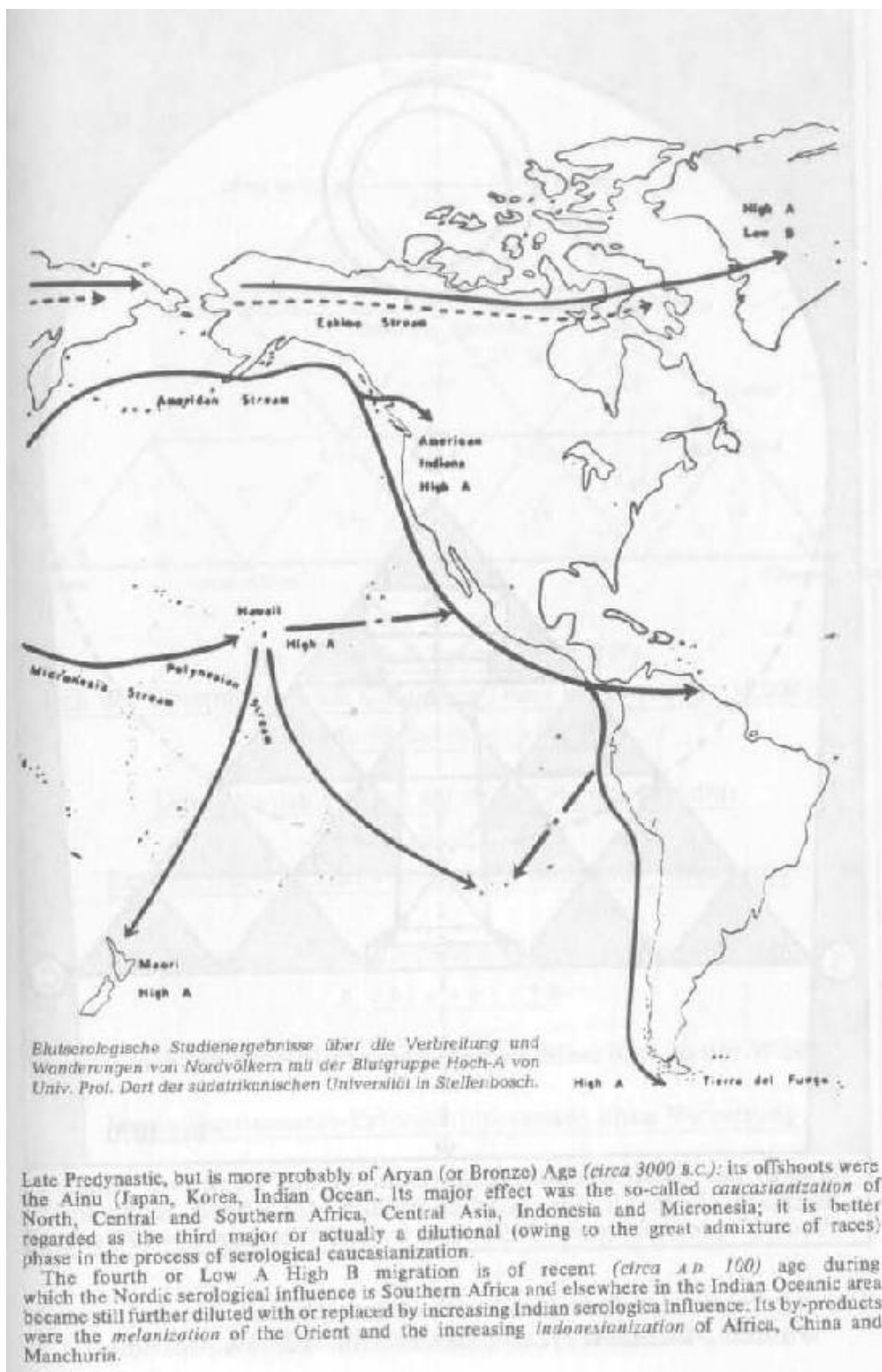
FIGURE 3

A world map based on the information comprised in the tabular chart and symbological graph, depicting the Nordic source of the A and the Brown source of the B blood mutations, and the general direction of four of the principal migrational movements. To these movements emanating primarily from Europe are attributed the divergent serological patterns exhibited throughout the world in general and Africa in particular.

The first or peri-global high A migration is regarded as being of Early Predynastic Age (circa 7000 B.C.): its offshoots were the Australian, Polynesian and American High A streams.

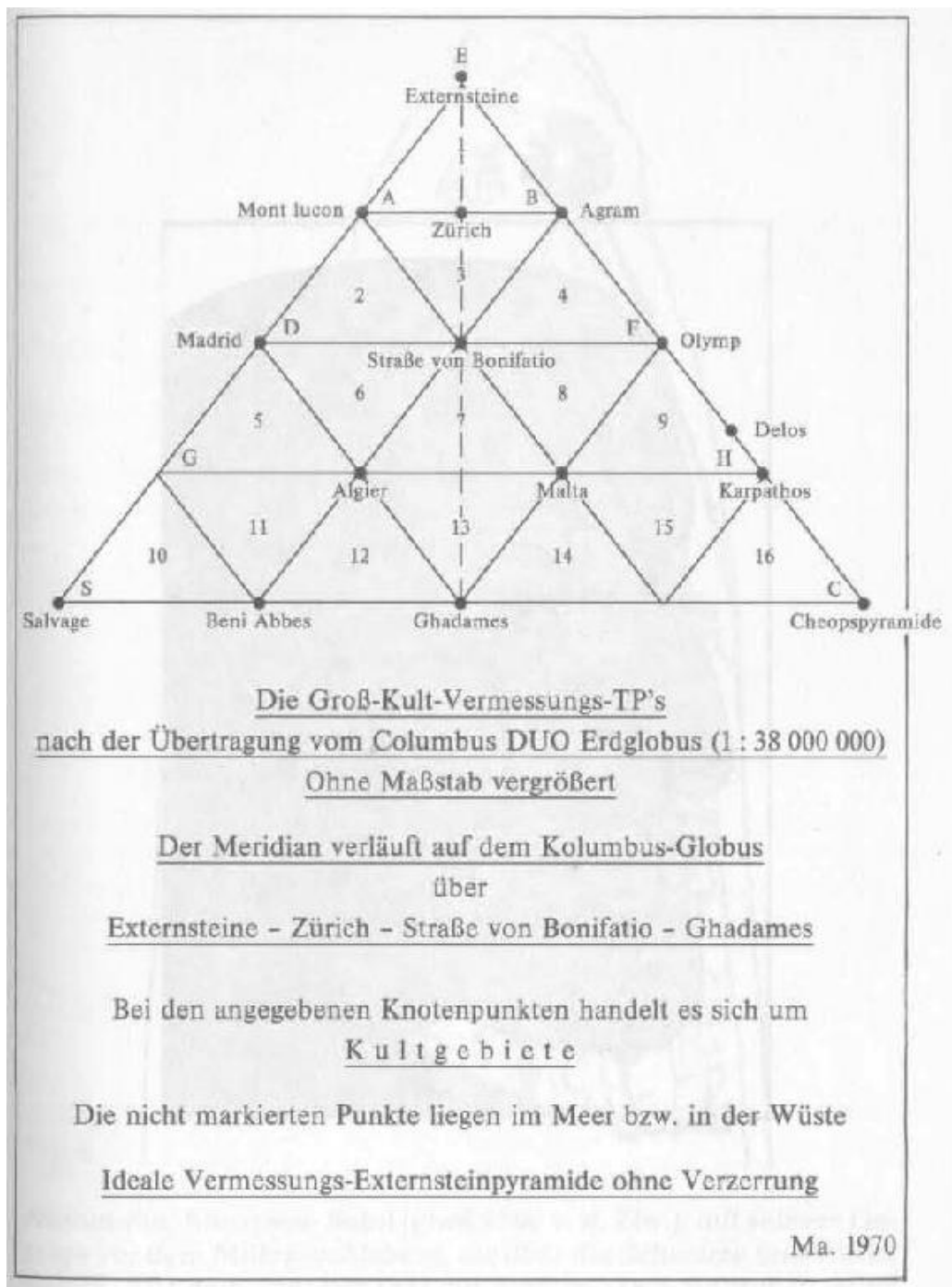
Part of this first (or actually a second) migration is the High A Low B migration, which may be of Late Predynastic Age (circa 5000 B.C.).

The second or High A High B migration proper or dispersal of the "Human" serological type may be of

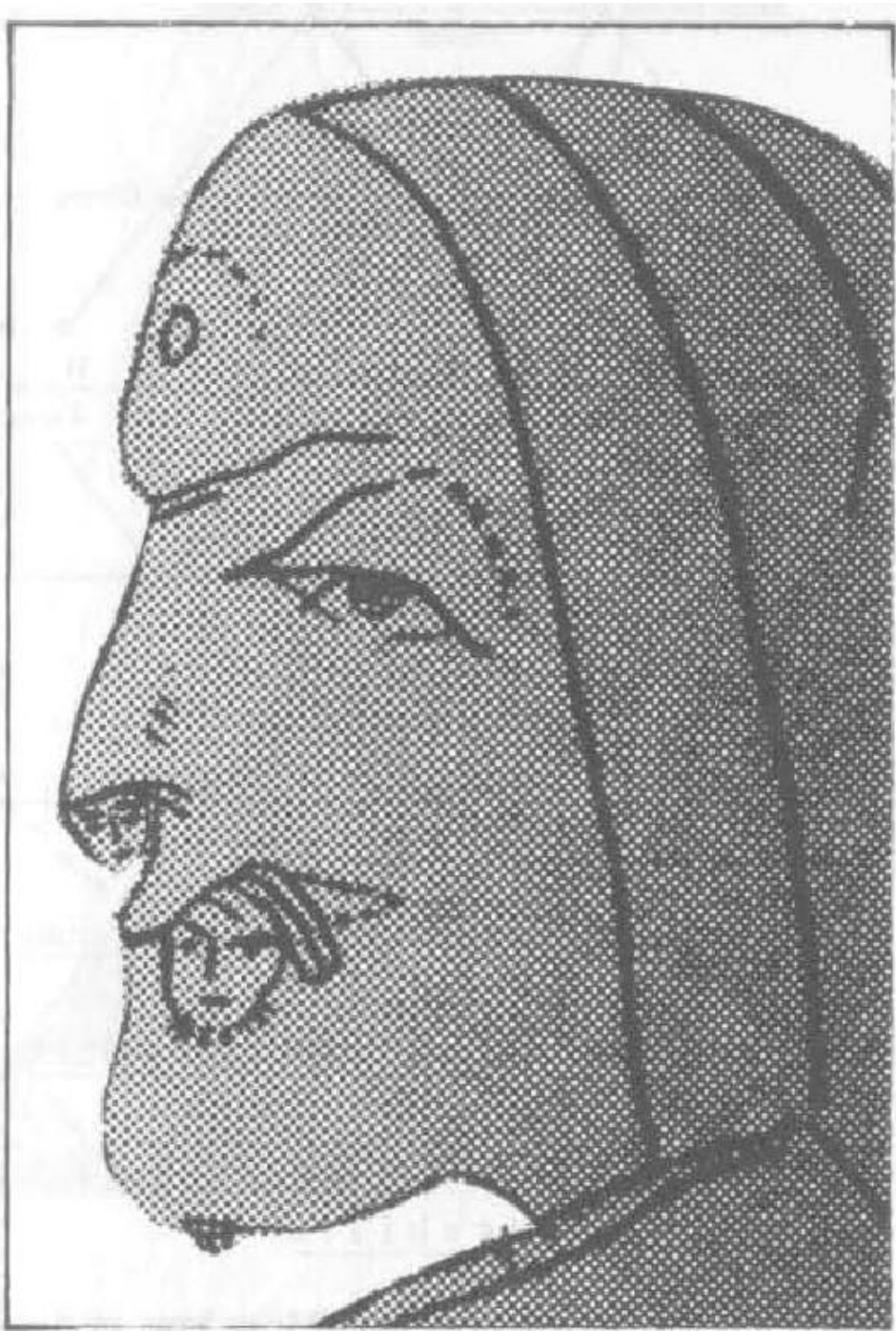


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Machalett ("The External Stones" by W. Machalett)



Cult areas
Drawing by Walther Machalett
"THE EXTERNAL STONES" by W. Machalett



One of the signs of the birth of breath on the Externstein figures - people from God's breath - the head shows a "third eye" (traced from an original drawing by Elisabeth Neumann-Gundrum "Europe's culture of large sculptures".)



Naram-Sin, King of Babil (about 2500 BC), with his entourage in front of the Midnight Mountain, above them the Black and White Sun. From the Sanskrit text of the Pralaja: "The human eye cannot see it - and yet it is there. It stands at the foot of the pillar of heaven, high in the north of the earth, and reaches up to the north star - as a mystical, symbolic mountain. Mount Meru in the northern polar night. "

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